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Intended to improve instruction in Asian studies in grades 1-12, this report of a project (University of California, Berkeley) contains extensive lists of general guidelines for incorporating Asian studies into the social studies curriculum; guidelines for preparing units of instruction on Asian topics; example units for elementary and high school; assessments of units prepared for the project, based on teacher evaluations, student reactions, and test data; and an outline and illustrative lessons plans for a thematic approach to an elective high school course on Asian cultures. A summary of project activities and recommendations for improving curriculum development projects in the social studies are also included. Appendixes present a list of sources of information on Asian studies and Asian countries, a list of project personnel, a list of materials disseminated by the project, and instruments used to evaluate units of instruction. (JS)

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# PREPARATION OF TEACHING GUIDES AND MATERIALS ON ASIAN COUNTRIES FOR USE IN GRADES I-XII

By John U. Michaelis

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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Final Report

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U.S. Department of Health, Education and Welfare
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John U. Michaelis

University of California, Berkeley

Berkeley, California

July 1, 1968

The research reported herein was performed pursuant to a contract with the Office of Education, U.S. Department of Health, Education, and Welfare. Contractors undertaking such projects under Government sponsorship are encouraged to express freely their professional judgment in the conduct of the project. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

U.S. DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE

Office of Education
Bureau of Research

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Many individuals were involved in, and contributed to, the preparation and evaluation of curriculum materials in this project. Members of the Planning Committee and the Advisory Committee helped to shape overall plans for the project; they are listed in Appendix A. Without their backing and support the project would not have been undertaken.

Members of the project staff carried the heavy burden of library research, preparation of materials, supervision of classroom tryouts, guidance of evaluation activities, and revision of materials. The assistant project directors, Elgin Heinz and Robin McKeown, must be given full credit for whatever success was achieved in the development of materials for use in secondary schools. Ethel Pickering gave service beyond the call of duty in administering project accounts, supervising secretarial assistants, editing materials, and assisting the project director in innumerable tasks. The group of teachers who worked under Robin McKeown's direction in preparing the discovery units for use in secondary-school courses added a creative spark to the program that moved it ahead a great distance.

Asian scholars made significant contributions to the preparation of materials. In addition to those on the Planning Committee, special help was obtained from Professors Edgar Wickberg, Delmer Brown, George Moore, James Townsend, Ralph Retzlaff, Daniel Lev, Eugene Irschick, and Joseph Fischer. Research specialists in Asian Studies who made distinctive contributions included Jack Wells, Robert Bedeski, Roxane Heater, and Allan Samson. Elgin Heinz brought his special background of understanding of Asian studies to bear upon the critical review of materials at the elementary and secondary levels. Daniel Birch assisted in the preparation of secondary units and in the refinement of bibliographies.

Project staff members contributed significantly to the preparation of evaluation instruments. Robin McKeown developed rating checklists for teacher assessment of materials, test items, and inventories for assessment of students' learning. Frank Ryan, Gary Heath, and Gary McKenzie assisted in the preparation of test items and inventories for use in the unit on Japan. Professor William Watts provided helpful advice on the assessment program.

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John U. Michaelis, Project Director

## TABLE OF CONTENTS

SUMMARY . . . . . . . . . . . . . . . . . . . . . . . . . 1

I. INTRODUCTION . . . . . . . . . . . . . . . . . . . . . . 2

The Problem . . . . . . . . . . . . . . . . 2
Objectives . . . . . . . . . . . . . . . . 3
Background . . . . . . . . . . . . . . . . 4
Procedures . . . . . . . . . . . . . . . . 4
Sources of Information . . . . . . . . . . 7
Project Materials . . . . . . . . . . . . . 7
Dissemination . . . . . . . . . . . . . . 13

II. GUIDELINES FOR INCLUDING ASIAN STUDIES IN THE CURRICULUM . . . . . . . . . . . . . . . . . . . . . . . 14

Objectives of Instruction . . . . . . . . . 15
Substantive Guidelines . . . . . . . . . . 19
Inquiry or Process Guidelines . . . . . . . 34
Principles of Instruction . . . . . . . . . 42
Asian Studies in the K-12 Program . . . . 47
Survey of Preferences for Asian Materials 50

III. SPECIFIC GUIDELINES FOR PREPARING MATERIALS . . . . . . 60

Preparing Units for Use in Elementary Schools . . . . . . . . . . . . . . . . . 60
Example from Unit on Changing Japan
Preparing High School Materials on Asia . 69
Example from Unit on Industrialization
Guidelines for Preparing Discovery Units. 77
Example from Role of Women in Asia

IV. ASSESSMENT OF INSTRUCTIONAL UNITS . . . . . . . . . . . . 105

Primary Units . . . . . . . . . . . . . . 106
Intermediate Materials . . . . . . . . . 109
Secondary Units . . . . . . . . . . . . . 111

V. TEST DATA ON SELECTED UNITS . . . . . . . . . . . . . . . 149

Unit on Japan . . . . . . . . . . . . . . 149
Secondary Units . . . . . . . . . . . . . 158
High School Course Units . . . . . . . . 177
Affective Responses . . . . . . . . . . . 182

VI. AN OUTLINE FOR A COURSE ON ASIA . . . . . . . . . . . . . . 185

Overall Objectives for the Course . . . 187
Overview . . . . . . . . . . . . . . . . 188
Major Themes and Topics, Commentary, and Instructional Materials . . . . . . . . 189
Illustrative Lesson Plans . . . . . . . 247

VII. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS . . . . . . . . 260

Summary . . . . . . . . . . . . . . . . . 260
Conclusions and Recommendations . . . . 269
Recommendations for Future Developmental Activities . . . . . . . . . . . . . 278

APPENDIXES . . . . . . . . . . . . . . . . . . . . . . . . . 281

A. Project Personnel . . . . . . . . . . . 281
B. Widely Used Sources of Information . 288
C. Materials Which Have Been Disseminated 299
D. Selected Readings and a Summary of Evaluation . . . . . . . . . . . . . 300
E. Rating Instrument for Secondary Units 311

# LIST OF TABLES

1. Rating of Readings in Exploratory Geography of Asia . . . . . . . . 113
2. Rating of Readings in Importance of Water in Asia . . . . . . . . . 115
3. Rating of Readings in Asia and Food . . . . . . . . . . . . . . . . . 117
4. Rating of Readings in Portrait of Three Asian Cities . . . . . . . 119
5. Rating of Readings in Role of Women in Asia . . . . . . . . . . . . 121
6. Rating of Readings in Cultural Differences and Similarities in Asia . . . . . . . . . . . . . . . . . . . . . . . . . . . . 123
7. Rating of Readings in Leaders of New Nations . . . . . . . . . . . 125
8. Rating of Readings in Political Development in Asia: The Chinese Example . . . . . . . . . . . . . . . . . . . . . . . . . 127
9. Rating of Readings in Buddhism . . . . . . . . . . . . . . . . . . . 129
10. Rating of Readings in Attitudes of Imperialism and Response . . . 131
11. Rating of Readings in The Chinese Revolution . . . . . . . . . . . 133
12. Rating of Readings in China: A Model for an Enlightened Europe . 135
13. Overall Rating of the Secondary Units . . . . . . . . . . . . . . . 137
14. Overall Rating of the Teacher Guides for Secondary Units . . . . 141
15. Per Cent of Correct Responses to Items on the Knowledge and Comprehension Levels . . . . . . . . . . . . . . . . . . . . . . . 152
16. Per Cent of Correct Responses to Items on the Application, Analysis, Synthesis, and Evaluation Levels . . . . . . . . . . . 156
17. Per Cent of Correct Responses of Students to Test Items on Modernization in Asia . . . . . . . . . . . . . . . . . . . . . . . 178
18. Mean Scores of Students on Affective Measures . . . . . . . . . . 184

## SUMMARY

## PREPARATION OF TEACHING GUIDES AND MATERIALS ON ASIAN COUNTRIES FOR USE IN GRADES I-XII

The central problem of this curriculum development project was to devise materials for use in improving instruction on Asian countries. Objectives were to prepare guidelines and instructional units for use in elementary and secondary schools.

Project activities were carried out by the project staff under policies set by the planning committee and suggestions from the advisory committee. Asian studies specialists assisted in compiling bibliographies, preparing background papers, identifying topics for units, and reviewing project materials. Units of instruction were prepared by summer workshop participants and unit writers. All units were tried out in the schools and revised in light of feedback from teachers and students.

Specific directions were outlined for preparing units of instruction based on key ideas and concepts drawn from background papers and other sources. Selected bibliographies were included in each unit. Units were devised for use in (a) grade I on homes and families in China and India, (b) middle grades on Japan, (c) secondary schools on geography, history, economic and political problems, and various aspects of Chinese, Japanese, and Indian culture, and (d) a proposed high-school elective course on Asian cultures.

Major findings, conclusions and recommendations were as follows: The recruitment of personnel, the development, testing and dissemination of materials and the training of teachers must be based on clearly defined objectives. Background materials for teachers are sorely needed; however, the development of student materials greatly increases the probability of achieving an impact on classroom practices. Teachers and students responded best to materials (units) which incorporated clear objectives, emphasized inquiry into significant issues and permitted flexibility of use. Units dealing with contemporary cultural and social aspects of Asia in specific, personal terms had greatest impact. Educational materials dealing with Asian topics are in critically short supply but the need for materials incorporating a "controlled vocabulary" or utilizing other media is particularly great.

## Chapter I

## INTRODUCTION

The purpose of this chapter is to give a concise overview of the goals, activities, and outcomes of the project. Specific attention is given to the problem, objectives, background, procedures, sources of information, materials that were prepared, and dissemination. Subsequent chapters deal with major aspects of the project in detail.

### A. The Problem

The central problem considered in this project was the improvement of social studies instruction on Asian countries. Attention was given to instruction in both elementary and secondary schools in an effort to make proposals and develop materials that could be made an integral part of the social-studies program. Key concepts, themes, and generalizations, and processes of investigation identified by specialists in Asian studies were used as the basis for curriculum planning. A special effort was made to include source materials in units for students. The identification of source materials, the preparation of teaching guides, and the preparation and tryout of materials for students were major activities in this project.

During recent years the need to provide for instruction on Asian countries has been widely recognized. Among the reasons cited for including Asian studies in the curriculum are (a) the intrinsic values of studying Asian civilizations, (b) the need for students to understand cultures different from their own, (c) the emergence of critical international problems, and (d) the inter-connectedness of domestic affairs and international relations. The time was indeed opportune for a curriculum development project that involved the cooperation of Asian studies specialists, social studies specialists, and school personnel.

Although the need to provide instruction on Asian countries has been stressed for several years, it has been difficult to do so for a variety of reasons. An abundance of new knowledge has been produced by historians, social scientists, and area-study specialists. This knowledge has not been reviewed in terms of its relevance to curriculum planning. Inadequacies in teachers' backgrounds of understanding and the lack of up-to-date instructional materials based on scholarly studies posed especially difficult problems. State laws, board of education regulations, efforts of pressure groups, and educational traditions have operated to minimize instruction on the non-Western world. Many new demands have been made on the schools to provide instruction in economics, anthropology, political science, and area studies. When confronted by traditional requirements and by a variety of new demands made out of the context of the existing program of instruction, curriculum personnel have been hard put to develop a cohesive plan for social studies instruction. What has been attempted in this project is to devise ways and means of including Asian studies in the social studies as an integral part of instruction so that school personnel could maintain a balanced program of instruction.

A review of social studies curricula, course offerings, textbooks, and teaching guides revealed a wide range of quantity and quality in so far as instruction on Asian countries was concerned. While progress had been made, no overall guidelines had been prepared to indicate ways in which Asian studies might be made an integral part of the instructional program in both elementary and secondary schools.

What seemed to be urgently needed was a cooperative curriculum project which encompassed the curriculum in both elementary and secondary schools. It was clear that such a curriculum development project should be made with reference to the total offering in the social studies so that a cohesive program of instruction might be designed and school personnel would not be threatened with something to add to the program without being given guidelines and examples of ways in which it might be done.

## B. Objectives

The central purpose of this project was to prepare materials based on scholarly reports and studies that could be used in elementary and secondary schools for the improvement of instruction on Asian countries. Specific objectives were:

To prepare a statement of guidelines for including Asian studies in the social studies program

To compile bibliographies of source materials and readings on Asian countries

To prepare and evaluate units of instruction on selected topics

To develop and evaluate a teaching guide for an elective high-school course on Asian cultures

## C. Background

Over the years educators in California have shown great interest in improving the social studies. Interest in providing instruction on Asian countries has increased in the past decade. In the state framework for the social studies, for example, it was recommended that instruction be provided on communities in other parts of the world, oriental cultures, and areas of Asia. China, Japan, India, and Southeast Asia were among the areas suggested for study. Relationships to Asian countries were evident in connection with instructional suggestions related to the teaching of global geography, world and U.S. history, and problems of democracy. Prevailing interest and current practice were of help in expediting the activities proposed in this project.

The University of California has played an active role in stimulating interest in Asian studies and in upgrading teachers' backgrounds of preparation. During the past decade a special University committee, the East Asia Teacher Training Committee, has been at work planning summer workshops and course offerings for teachers. Around 150 individuals from the schools have participated in summer activities planned by the Committee. The University has earned recognition as a center for the study of ways and means of improving instruction on Asian countries.

Past experience of the East Asia Teacher Training Committee and materials produced in past workshops served as a basis for initiating this project. Many of the teaching problems, needs for materials, and scholarly sources of data had already been identified by committee members and instructors who participated in the summer programs. Materials that had been prepared in past workshops were used as starting points for some of the activities in this project.

## D. Procedures

This project was planned and carried out as a cooperative activity involving Asian studies specialists, social studies curriculum specialists, and school personnel. The project staff worked in line with broad policies set up by the planning committee made up of members of the University Committee on East Asia Teacher Training. An advisory committee made up of school personnel gave advice on units of study and course materials that would be most useful in the schools. The project staff carried the burden of preparing and arranging for the evaluation of materials in the classrooms. Classroom teachers tried out and evaluated project materials in their classrooms. Research assistants helped in the preparation of background papers, units of study, and assessment devices. All individuals involved in the project have been listed in Appendix A.

Project activities were directed by a director and two assistant directors. Overall planning and coordination was handled by the director. One assistant director, a specialist on Asian studies, took primary responsibility for guiding the preparation of background papers and course planning. The second assistant director, a curriculum specialist, took primary responsibility for coordinating the preparation of units for use in secondary schools.

Materials were produced in summer workshops and during the school year. Workshop participants assisted in the preparation of guidelines and units of instruction. Research assistants and teachers elected as unit writers prepared materials during the school year. Workshop participants reviewed and helped to revise materials produced during the preceding year.

Procedures employed in preparing different types of material are summarized below.

## Guidelines for Asian Studies

The project director summarized objectives of Asian studies as reported in publications recommended by the planning committee and other specialists. The statement of objectives was reviewed and refined in the first summer workshop. This was followed by compiling recommendations of Asian studies specialists on approaches to instruction, ways of organizing instruction, and principles of instruction. After review and criticism by Asian studies specialists the statement of guidelines was revised and made available to workshop participants and unit writers. The revised guidelines are presented in Chapter II.

## Background Papers

Specialists in Asian studies were recruited to prepare papers that would be useful to unit writers. Topics were identified by the project staff and discussed with specialists suggested by the planning committee. An outline was prepared by the specialist and reviewed by the staff. After any needed revisions were made the specialist proceeded to prepare the paper, conferring with staff members as questions and problems arose. The completed paper was reviewed by the staff, put in final shape, and made available to unit writers. Material from background papers is presented in Chapter II.

## Bibliographies

Special bibliographies on major Asian cultures were prepared by Asian studies specialists; these were used as working bibliographies to identify materials that might be useful in unit production. Bibliographies to accompany units were prepared by the project staff and unit writers. The placement of bibliographies in the context of units was found to be more useful to school personnel than the listing of readings and materials by countries. Bibliographies available from the Asia Society adequately met needs for general listings. Bibliographies developed in this project are included in the materials noted in the final section of this chapter and in Appendixes B and D.

## Guidelines for Preparing Units

Guidelines for preparing units of instruction were prepared by the director and assistant directors. Ideas were drawn from professional textbooks and materials produced in other projects. The first drafts were reviewed by workshop participants and unit writers. Revisions were made on the basis of their suggestions. The revised guidelines for preparing units are presented in Chapter III.

## Preparation of Units of Instruction

All unit writers used the guidelines noted above so that the format and design of the units would be comparable. The basic procedures involved in the preparation of units of instruction were as follows:

1. Suggested topics were obtained from Asian scholars and reviewed by the project staff and by teachers.
2. Topics agreed upon by the staff and by teachers were selected, and qualified unit writers were assigned to each topic.
3. Unit writers proceeded to prepare a first draft, conferring with the project staff and Asian specialists as problems arose.
4. First drafts were reviewed by the staff and Asian specialists, revised as needed, and prepared for tryout in the classroom.
5. Each unit was tried out in the classroom, feedback was obtained, and the units were revised.

Examples of units that were prepared in the project are presented in Chapter III.

## Development of a High-School Course

The preparation of an outline for an elective high-school course on Asian cultures was carried out by the assistant director who was a specialist on Asia. The steps of procedure were as follows: course objectives were outlined and major themes and topics were identified. Units of instruction were outlined to include readings, source materials, mimeographed handouts, and other resources. Units prepared for use in high-school classes under the direction of the other assistant director were utilized if they were directly relevant to the theme or topic under study. The units of instruction were tried out in the classroom, feedback was obtained, and revisions were made. The proposed course is presented in Chapter VI.

## E. Sources of Information

Sources of information used in planning curriculum materials ranged from studies and textbooks written by Asian studies specialists to firsthand reports and articles written by travelers in Asian countries. Bibliographic sources were used extensively to identify publications related to different aspects of Asian culture. Material for background papers was drawn in the main from studies and textbooks. Collections of readings on Asian civilizations were used to locate materials that would be useful both in background papers and in units for high-school students. Courses of study, other project materials, and essays on teaching about Asia were helpful in preparing guidelines for planning instruction. A recommended bibliography of widely used sources of information has been included in Appendix B of this report.

## F. Project Materials

Materials that were produced in the project are listed in this section. In each instance the author is identified and a brief annotation is provided. Materials that are not in separate mimeographed form have been included in this final report; they are indicated by noting the chapter in which they appear.

### Guidelines for Asian Studies

Guidelines for Including Asian Studies in the Social Studies Curriculum, 36 pp., John U. Michaelis, project director, Department of Education, University of California, Berkeley. A summary of objectives, substantive material, inquiry and teaching strategies, and instructional guidelines; presented in Chapter II of this report.

### Background Papers

The list below includes the background papers that were completed and distributed during the four years of the project. Each item includes a selected bibliography.

Political Development in Communist China, 12 pp., James Townsend, Department of Political Science, University of California, Berkeley. A discussion of unity and independence, political community, effective leadership, performance, and related concepts; useful in planning materials on political aspects of Communist China.

Political Development in Japan, 12 pp., James Townsend, Department of Political Science, University of California, Berkeley. A discussion of the concepts noted above; useful as a source of comparative material as well as material on Japan.

Political Development in India, 12 pp., Ralph H. Retzlaff, Department of Political Science, University of California, Berkeley. A discussion of the multi-faceted character of India's political development, emergence of the present form of government, creation of political groups, and related topics; useful for comparative material as well as for material on India.

Political Development in Indonesia, 13 pp., Daniel S. Lev, Department of Political Science, University of California, Berkeley. A discussion of sources of conflict, independence, the problem of unity, rise of guided democracy, the economy, the army, the younger generation; good comparative material as well as material on Indonesia.

Strategies of the Chinese People's Republic, 9 pp., Robert Bedeski, research specialist in oriental languages, University of California, Berkeley. A review of premises, the basic objective, revolutionary tactics, development of the A-bomb, foreign aid and trade, and cultural diplomacy in relation to strategies being employed by Communist China.

The Chinese Communist Propaganda Apparatus, 24 pp., Robert Bedeski, research specialist in oriental languages, University of California, Berkeley. An analysis of the background, thought reform in Communist China, mass indoctrination, vehicles of persuasive communications, and limitations of propaganda; five readings included.

Approaches to Modernization in China, Japan and India, 42 pp., Roxanne A. Heater, research specialist in history, University of California, Berkeley. A comparative review of the modernization process in three ancient Asian civilizations, stimulus of the West, Asian response to the West, impact of the Sino-Japanese war on Asia, nationalism, education, modernization of the economies, social change -- evolution or revolution, and a chronology of Asian modernization; 22 documents identified.

Periodization in Asian History, 20 pp., A. Elgin Heinz, specialist in Asian history and assistant director of the project, social studies department head, San Francisco, California. A discussion of examples of periodization patterns for Chinese, Japanese, and Indian history; review of periods based on selected stages, themes, alternating patterns of contrast, cycles, Marxist doctrines, and degree of unification; examples of key topics in each illustrative period.

Concepts and Content: Asian Cultures in a Coherent Curriculum, 13 pp., A. Elgin Heinz, specialist in Asian history and assistant director of the project, social studies department head, San Francisco, California. An essay on reasons for studying Asia and ways of introducing Asian content into the curriculum without overcrowding it; selected bibliography.

Treatment of Asia in American Textbooks, 27 pp., A. Elgin Heinz, assistant director of the project, social studies department head, San Francisco, California. An examination of the treatment of Asia in 34 textbooks; analysis of treatment in U.S. history, problems, civics, and economics books; comparison with an earlier study completed in 1946.

Asia in the World History Course (First Semester), 58 pp., A. Elgin Heinz, assistant project director, social studies department head, San Francisco. Guidelines and bibliography for including Asian civilizations under ten headings: world history or "Europacentric" history; the river-valley cultures: self-consciousness, God-consciousness, group-consciousness; origins of classical civilizations: the migrant conquerors; the classical philosophers: moulders of civilizations; fundamental values systems: objective and subjective, dualistic and non-dualistic; Roman and Chinese empires: rule by law and rule by moral precept; feudalism and bureaucracy: two solutions for the same problem; the age of exploration: confrontation of Asia by Europe; centralization of political power: Renaissance Italy, Mauryan India, and Ch'in China: the Enlightenment: intellectual and social impact of China on 18th century Europe.

Asia in the World History Course (Second Semester), 80 pp., A. Elgin Heinz, assistant project director, social studies department head, San Francisco. Guidelines and bibliography for including Asian civilizations under the following headings: transition to the modern world; sources of western civilization; pre-industrial colonialism; the new imperialism; reaction to western ideas in India; reaction to western ideas in China; reaction to western ideas in Japan; India, China, and Japan in the world community of nations -- premises for current attitudes and actions; consciousness of political process: Indian nationalism; consciousness of political process: Chinese communism; consciousness of economic process: Japanese industrialism.

## Resource Units for Use in Elementary Schools

Three units were prepared for use in elementary schools, two for grade I and one for middle grades (V-VI). The two units for grade I have not been distributed because they are based on photographic materials that cannot be reproduced at this time. The unit for middle grades has been distributed.

Chinese Homes and Families, 57 pp., Noreen Teachout, workshop participant, teacher in Bloomington, Minnesota. A resource unit for grade I that includes content, resources, inquiry questions, children's activities, and a bibliography; major reliance placed on photo interpretation rather than on reading.

Indian Homes and Families, 81 pp., Noreen Teachout, workshop participant, teacher in Bloomington, Minnesota. A resource unit for grade I that includes content, resources, inquiry questions, children's activities, and a bibliography; major reliance on photo interpretation rather than on reading.

Changing Japan, 69 pp., John U. Michaelis, project director, University of California, Berkeley. A resource unit for the middle grades that includes main ideas, related concepts and content, learning experiences, and bibliographies of children's and teacher's materials.

## Units for Use in Secondary Schools

Major emphasis in the preparation of materials for students was given to units that could be used in secondary schools. Units were devised for use in such courses as world history and world geography, or in an elective course on Asia. A first step was to assess readings that had been organized into a collection that dealt with Asian cultures (See Appendix D). The next step was to apply the guidelines outlined in Chapter III in the production of units for tryout.

All of the secondary units included a teacher's guide and selected reading for students. Those listed immediately below were prepared under the supervision of Robin McKeown who directed the following unit writers:

Dennis Adams
Daniel Birch
Faye Das
Darlene Emmert
Everett Johnson
Christopher Salter
A. J. Tudisco
David Weitzman

*Exploratory Geography of Asia*, 61 pp.
*Exploratory Geography of China*, 51 pp.
*Exploratory Geography of Japan*, 43 pp.
*Exploratory Geography of South Asia* (India and Pakistan), 44 pp.
*The Importance of Water in Asia*, 37 pp.
*Readings in the Cultural Geography of East Asia*, 39 pp.
*Readings in the Cultural Geography of South Asia*, 45 pp.

> The above units deal with interrelationships of man and the physical environment; those on cultural geography contain readings on man's response to geographic features.

*Role of Women in Asia*, 61 pp.
*An Example of Foreign Affairs: The Arthasastra*, 41 pp.
*Science and Society in China*, 63 pp.
*Cultural Differences and Similarities in Asia*, 63 pp.
*Asia and Food*, 49 pp.
*Portrait of Three Asian Cities*, 43 pp.

> The above units include readings on socio-cultural, political, economic, and urban topics and problems.

*Chinese Writing*, 40 pp.
*Modern Chinese Literature*, 100 pp.
*Chinese Painting*, 19 pp.
*Asian Literature: Stories from Bengal*, 64 pp.
*Four Classical Chinese Novels*, 77 pp.

> The above units deal in depth with selected aspects of writing, the arts, and literature; excerpts are drawn from selected works.

*Hinduism*, 47 pp.
*Buddhism*, 45 pp.
*Taoism*, 35 pp.
*Asian and Western Civilization: A Study of Conflicting Values*, 63 pp.
*Confucian Concepts in Family and State*, 38 pp.
*The Humanist Way to Government: Confucian Influence*, 35 pp.

The above units include readings on beliefs, values, and implications of philosophic-religious ideas for daily life.

United States and China, 167 pp.
Mao Tse-tung, 55 pp.
Leaders of New Nations, 55 pp.
Communist Strategies in Southeast Asia, 58 pp.

The above units include readings on political involvements, points of view, leaders, and strategies.

Origins of the Chinese, 61 pp.
The Chinese Revolution (1922-1949), 81 pp.
Attitudes of Imperialism and Response, 37 pp.
The Past Made to Order: Communist Chinese Historiography, 29 pp.

The above units include readings on historical themes and topics.

The following secondary units were prepared by Elgin Heinz and Marianna Pestaner:

China, Model for an Enlightened Europe, 86 pp.
Political Development in Asia: The Chinese Example, 54 pp.
Comparative Government: A Model for Analysis; Two Examples: Communist China and Postwar Japan, 77 pp.

Each of the above units contains a teacher's guide, readings, map work, other suggested activities, and a bibliography.

The following secondary unit was prepared by Maurice Englander under the direction of Elgin Heinz.

Introduction to Japanese and Chinese Literature, Part I, Japanese Poetry, 37 pp.

Included are interpretive material, selected examples of poetry, and a teacher's guide.

The following secondary unit was prepared by Jack Wells under the direction of Elgin Heinz.

The Sino-Soviet Rift: Background and Readings, 85 pp.

The above unit includes a review of the dispute and a collection of juxtaposed Russian and Chinese readings on particular issues.

### Outline for a High School Course

The outline for a high school course was prepared by A. Elgin Heinz, assistant project director, and social studies department head, in San Francisco. The outline is presented in Chapter VI of this report.

## G. Dissemination

Materials were disseminated beyond workshop participants and unit writers as rapidly as they could be revised, edited, and reproduced. Background papers were dessiminated first along with sample units that had been developed by workshop participants. The procedure was to mail a list of available materials to all individuals who had requested information on project activities. The mailing included approximately 1800 individuals, libraries, and school systems.

A second dissemination was launched just before completion of project activities. Units of instruction for use in secondary schools were included. The dissemination of these materials will continue during the coming year under the direction of the project director. These and the materials disseminated in the past are distributed at the bare cost of reproduction and mailing. Lists of project materials which have been disseminated are included in Appendix C.

## Chapter II

## GUIDELINES FOR INCLUDING ASIAN STUDIES IN THE CURRICULUM

An objective of this project was to outline guidelines or principles for including Asian studies in the social studies curriculum. The guidelines were drawn from the writings of Asian studies specialists and from reports prepared by specialists for use in the project activities. Both methodological and substantive aspects of Asian studies were considered. Attention was given to objectives of instruction, the place of Asian studies in the curriculum, approaches to Asian studies, organization of instruction, areas of emphasis, and methods of instruction.

A variety of sources were used to derive the guidelines; they have been listed in the bibliography in Appendix B. Three publications were found to be especially helpful in identifying substantive recommendations and guidelines for instruction on Asian countries. The first was Approaches to Asian Civilizations, edited by deBary and Embree, Columbia University Press, 1964. This volume contains papers on history, politics, economics, anthropology and sociology, general topics, and course organization. The second was The Social Studies and the Social Sciences, sponsored by the American Council of Learned Societies and the National Council for the Social Studies, Harcourt, Brace and World, 1962. Kublin's chapter in this volume contains recommendations on both substantive and methodological aspects of instruction. The third volume was High School Social Studies Perspectives, edited by Howard Anderson, Houghton Mifflin, 1962. The chapter by Cole deals with East Asia and the chapter by Palmer deals with India and Pakistan.

In the sections which follow attention is given first to objectives of instruction on Asian studies as given in the above sources. This is followed by a discussion of the procedure used to formulate a statement for project use and by examples of objectives for different project materials. Substantive components are considered next with attention to themes, topics, beliefs, and assumptions related to Asian cultures. Inquiry processes are discussed next in the context of teaching strategies in which they may be embedded. Finally, examples are given of ways in which Asian studies may be included in the K-12 program of instruction, and the results of a survey of preferences for Asian materials are presented.

## A. Objectives of Instruction

Objectives of Asian studies as set forth by specialists on Asia encompass a variety of both cognitive and affective goals. Of central importance in many statements are objectives related to the development of an understanding and appreciation of cultural diversity, the role of philosophical-religious traditions, critical problems such as modernization, interaction with the West, and the durability of basic institutions. The following summary of objectives drawn from reports of Asian specialists is illustrative; it was used as a basis for formulating a concise set of goals for unit and course production.

1. To acquaint students with major Asian civilizations, the economic, political, and social institutions which contributed to their durability, and the role of major religious and philosophical traditions in shaping human behavior.

2. To develop a better understanding of one's own culture through the study of sharply contrasting cultures.

3. To extend understandings of man-in-society and relationships between past and present societies.

4. To develop an awareness of the cultural diversity that exists within and among Asian countries.

5. To develop deeper insights into processes of cultural interaction and change as the many inter-connections among Asian civilizations are explored.

6. To explore the impact of Western patterns of culture on economic, social, and political institutions.

7. To develop insight into modernization problems of traditional societies, and how such problems as population growth, political change, and economic development are being met.

8. To develop backgrounds of understanding that will be useful in dealing with problems and making decisions related to American-Asian relations.

9. To explore the problems involved in developing mutual understanding, and in communicating, coexisting, cooperating with Asian peoples.

10. To develop insights into the relationships between the problems of Asian countries and the policies and activities of other nations.

11. To clarify terms and concepts and eradicate misconceptions and stereotypes related to Asian peoples.

12. To develop the ability to understand points of view of other peoples even though there may be deep disagreement with them.

13. To develop an awareness of the contributions that studies of great and little traditions can make to improved skill in analyzing and interpreting ways of life.

14. To develop competence in making comparisons, inferences and generalizations that require the use of non-Western concepts and values.

15. To develop skill in detecting over-simplifications and superficial generalizations that tend to be made when sole emphasis is given either to cross-cultural similarities or differences.

16. To develop an awareness of the limitations of knowledge about non-Western peoples, the contributions of specialized study, the methods of inquiry involved in producing knowledge, and the need for continuing study.

## Objectives for Project Use

A technique that is highly recommended to others was used to refine the above list. The list was presented to workshop participants and discussed in detail. Background readings were suggested for further study. Participants were next asked to test the applicability of each suggested objective by noting specific ways in which each objective might be implemented in units of instruction. The following example was provided to illustrate applications in different units.

> To develop an awareness of the cultural diversity that exists within and among Asian countries. In studies of family and village life children should discover variations in the size of families, differences between rural and city families, changes in the roles of members of the family, how community development projects are altering village life, the impact of technology on family and village life,

contrasts between village life in India, Japan, and China, and distinctive features of such basic human activities as esthetic expression, production of goods and services, and recreation. The diversity that exists in languages, religions, social values, social stratification, and other aspects of culture is pronounced in India. Cultural diversity also may be noted in China and Japan as students study ways of living in different regions and periods. A variety of distinctive features may be noted in natural features, climates, plant and animal life, land use, regional specialization, population distribution, and other aspects of physical and cultural geography. As the history of Asian countries is studied students should explore the many distinctive events, periods, personalities, responses to foreign intrusions, impacts of religions, approaches to government, views of others, economic problems of greatest significance. In short, the countries of Asia are replete with diversity even though there has been much cultural interaction and there are common cultural bonds both within and among Asian nations as we know them today.

After workshop participants had analyzed each objective to show applications in units of study, attention was given to overlapping and duplication. Ways in which objectives could be consolidated were considered and the following statement was finally agreed upon by the participants:

1. To discover sources of knowledge about non-Western peoples, the methods of inquiry involved in acquiring such knowledge, and the need for continuing study.

2. To acquaint students with major Asian civilizations: the influence of geography on their development; the role of religious and philosophical traditions in shaping the behavior of their peoples; and the development of the economic, political, and social institutions which have characterized their cultures.

3. To develop awareness of and insight into similarities and diversities within and among Asian countries; to develop skill in detection of over-simplifications, superficial generalizations, misconceptions, and stereotypes.

4. To develop understanding of the modernization problems of traditional Asian societies, including the impact of Western culture patterns, and such problems as population growth, political change, and economic dislocation are being met; conversely, to demonstrate Asian influences, both historical and modern, on Western cultures and Western international relations.

5. To explore the approaches, method, and means involved in developing mutual understanding and in communicating, coexisting, and cooperating with Asian peoples, both for the United States and for other non-Asian countries.

6. To develop the ability to appreciate Asian points of view through making comparisons, inferences, and generalizations requiring the use of non-Western concepts and values and thus to bring greater understanding to one's own culture (note: use of Asian concepts and values does not necessarily imply advocacy of their adoption nor agreement with their premises; but, as Kipling remarked, "He knows not England, who only England knows.").

7. To encourage the learning and application of techniques of inquiry.

## Specific Unit and Course Objectives

The next step was to formulate related objectives for instructional materials that were to be developed. The guiding principle was to formulate objectives that were contributory to the broad objectives listed above. The following examples are illustrative:

### Unit on Changing Japan

To develop understanding and appreciation of other lands and peoples and a better understanding of our own way of life through the comparative study of another culture.

To deepen understanding of interconnections among countries in the past and present, the impact of traditions, values and new ideas on ways of living, and the distinctive qualities of Japanese culture.

To develop increased competence in using such methods of inquiry such as analyzing content, making and interpreting maps, interpreting pictures, and making comparisons.

### Asian Studies Course

To develop knowledge and concepts related to Asian culture, past and present.

To develop reasonable conclusions and generalizations concerning important aspects of Asian life along with attitudes and values that influence student behavior.

To increase competence in assessing the validity of information by checking assumptions, recognizing bias, distinguishing facts from inferences, and related inquiry techniques.

### Unit on Political Development in Asia

To develop knowledge of the varieties of communism, the problems faced by any political regime, how political change takes place, and a model for studying change.

To develop skill in reading analytically, extracting main ideas from sources, using library resources, and using vocabulary as a tool for conceptualization.

To develop the ability to maintain rational objectivity while studying controversial subjects.

## B. Substantive Guidelines

The three references noted at the beginning of this chapter were used extensively to identify substantive guidelines -- basic themes and concepts that should be stressed in Asian studies. For example, Wright's essay in Approaches to Asian Civilizations, contains specific suggestions on critical or formative periods in Chinese history around which courses might be organized. These periods range from the period of genesis and emergence of distinctive features of Chinese civilization to the second total conquest under the Manchu-Chinese dyarchy. Other essays include substantive recommendations related to historical, political, economic, and social components of Asian culture.

In addition to consulting the published works of Asian studies specialists, wide use was made of background papers prepared for use as resource documents by workshop participants and unit writers. Special efforts were made to prepare papers that highlighted basic themes, topics, and concepts that should be emphasized in units of instruction. The intention was to obtain recommendations on fundamental ideas that should be stressed in project activities.

The major steps in preparing background papers were as follows. First, key topics were identified and reviewed by the project staff. Second, writers were selected from suggestions made by the Planning Committee and other experts in the area of Asian studies. Third, conferences were held with the writers to shape up outlines. Fourth, the writers prepared detailed outlines for review by the project staff. Fifth, after agreement on the outline, the writers proceeded to prepare the papers. Sixth, conferences were held with the writers during the writing process in order to handle questions and problems as they arose. Seventh, the first draft of the background papers were reviewed by the project staff and questions and comments were noted for the writers, Finally, the writers revised and completed the papers.

Four background papers have been selected to describe this phase of project activities. An abstract of key themes, topics, and concepts is presented to illustrate the content of the first two papers. Detailed comments from the third paper are presented to suggest a way of viewing themes that was found to be helpful in designing instructional materials. The fourth paper is a summary of beliefs or assumptions of major cultures.

### Themes in Chinese Civilization

This paper deals with major themes that might be used in units and courses that deal with Chinese history. Professor Wickberg prepared the paper after conferences with the project staff. He was asked to identify themes and related subtopics that he believed to be useful in organizing materials for students. The following abstract includes the nine themes and clusters of subtopics which he recommended.

Ethnocentricism: Reaction to foreign ideas and experience; experience with Buddhism; growth of xenophobia; universal empire; the tributary system.

Inequality: Brotherhood; political inequality; criteria of social inequality such as age, sex and intelligence; social relationships or roles; virtues associated with roles.

Harmony: In society; with nature; agriculture as a way of life; moderation and practicality; as expressed in literature and art.

Social Cement: Personal relationships; government by men; role of law; concepts of face and reciprocity.

Diversity and Unity: Dualities such as rural and urban life, intellectuals and peasants, and cultural unity and regional diversity; unity in the concept of harmony and view of the role of struggle in recent times.

Circles of Relationships: The family and kinship; lineage groups or Tsu; family claims vs. public commitment; familism vs. nationalism.

Sanctions: Mandate of heaven; the authority of what is old -- tradition, precedent, experience, ancestors, elders.

Impermanence: The concept of cycles -- generation, growth, flourishing and decay of anything; rise and fall of dynasties; resignation and acceptance.

Some "Why Nots": Negative aspects to be considered such as underdevelopment of science and capitalism.

## Confucianism in Chinese Tradition

The second paper dealt with Confucianism in Chinese Tradition, a topic of critical importance in the study of Chinese history and civilization. The paper was prepared by Roxane A. Heater, research specialist in Asian history. The suggested themes and related sub-topics have been abstracted and presented below under four main headings and a summary.

### Society

The Family: Patriarchal, patrilineal, extended; filial piety; reverence for old age; ancestor worship; collective responsibility.

Five Confucian Social Relations: Son to father; wife to husband; younger to elder brother; subject to emperor; friend to friend.

Social Classes: Scholars, peasants, artisans, merchants, contrast to European classes of nobility, clergy, and military; importance of maintaining harmony.

Scholar Class: Functions as literati, scholar-gentry, and scholar-officials.

### Culture

Ways of Thought: Confucianism, Buddhism, Taoism; all part of "Confucian life"; complementary rather than competitive.

Confucianism: Change as restoration of past; secular orientation instructive purpose of history; preservation of the past; no concept of deity or afterlife.

Buddhism: Closest to religion in Western sense; pantheon of deities and an afterlife; varieties of expression ranging from doctrines of salvation to Zen intellectual and esthetic discipline.

Taoism: Range of expression from popular to esoteric; pantheon of deities and an afterlife; supplement to other ways of thought; contact with the Tao or "way" in a natural setting; relation to nonconformity and political disorder; banishment of self and submergence in nature.

## Government

The Emperor: Apex of political authority; mandate of heaven; founding and continuing a dynasty; function in coordinating the natural world, the human world, and heaven; signals of the right to rebel against an emperor.

Legalism: Views of law; government by personal example; institutions and the cohesiveness of the Confucian state; resort to law as indication of disorder and dynastic decline; settlement of disputes within and among families.

Civil Service: Bureaucratic system with scholars in political pyramid between emperor and people; rule via virtuous examples; patriarchal strain in officialdom.

Examination System: Recruitment for civil service; openness of system in theory but existence of economic bars; self-perpetuating nature of system; content of education; political conservatism and cultural traditionalism; lack of scientific and technical knowledge; ideal of Confucian official as an amateur.

Tribute System: As a mode of foreign relations; analogies with the family system; inferior status of other nations; barbarians; kowtow; China as the center; inability to regard others as equals and to accept diplomatic equality.

## The Economy

Agrarian System: Nature of system; underdeveloped industry and technology; masses in peasant class.

Confucian Scheme: Rationalization of economic order; masses for labor-intensive cultivation; importance of both scholars and peasants because of interdependency; balance and harmony among classes.

Commerce and Industry: Low regard for merchants; contempt for "money making"; unattractiveness of business careers.

**Land Investment:** Investment in land by merchants to improve status; land as ultimate source of wealth; urge to shift from merchant to scholar-gentry status.

### Summary

The six following conclusions can be drawn from the discussion of Confucianism in traditional China:

Confucianism as a system of values permeated Chinese tradition to such an extent that generally we can speak of Confucianism and the tradition as one and the same thing.

The Confucian family served as a pattern for social relations outside the family.

The Confucian social hierarchy comprising four classes was expressed dynamically in political life. The civil service bureaucracy is an outstanding example.

At both the popular and esoteric levels Buddhism and Taoism played religious and artistic roles in Confucian society, for religion and art were beyond the reach of Confucian values which were essentially worldly; social and political.

The Confucian family pattern served as a model for the tribute system which was the traditional mode of foreign relations.

Chinese "traditionalism": the great consistency and persistence of Confucianism over 2000 years can be explained by China's strong sense of the past and the supreme importance of history in cultural life. It was not until the twentieth century that China began to grasp the meaning of historical change and a sense of an unprecedented and unforeseen future.

## Cultural Themes and Their Uses

The third paper, Themes in Chinese Civilization, was prepared by Robert E. Bedeski, research specialist in oriental languages. This paper included a discussion of possible uses of themes and ways of organizing material to provide instruction on themes as well as themes and topics to be emphasized. Because of the relevance to curriculum workers of the discussion of themes, selected excerpts of Bedeski's paper are presented rather than an abstract.

### Cultural Themes and Their Uses

> In considering Chinese cultural themes and their applicability, it would seem that the explicit identification of themes be a matter carried on more as a teaching aid for the benefit of the instructor. That is, a series of suggested themes can be identified which would provide a framework for the presentation

of the material in a logical sequence to the students.

There are four main reasons for this approach:

First, not all possible themes are of equal relevance. It would not be fully correct, for example, to equate filial piety and harmony with nature as being of equal importance, since the former permeated all levels of society and even extended into other non-familial and political relationships, while the latter was both an esthetic ideal of the literati and an important element in philosophical Taoism.

Secondly, very rarely in the literature does one find explications of single themes. A given selection, whether from a primary or secondary source, will most often present a number of possible themes. It is true that there exists a body of didactic literature whose function is to impress the reader with the virtue of filial piety or thrift or loyalty, but these works form a separate genre and are hardly representative of the whole.

The third consideration is the difficulty of isolating separate themes. It is impossible to explain a set of values in terms of itself, or even adequately in terms completely familiar to the Western student. Each concept really requires a certain background of non-thematic material. As an example we might examine the traditional Chinese respect for learning and scholarship. Many stories and tales exist in Chinese literature which fully demonstrate this theme. But to state that this certain value existed in traditional China merely begs the question why. An adequate answer in this case can only be given by looking at the examination system, the paths of social mobility, the Confucian Classics, the nature of the language, and a number of other equally pertinent factors.

The last difficulty in thematic presentation is the very concept of theme. By "theme" do we mean a set of positive values? If we settle on this usage then we will find ourselves in considerable difficulty since values are the essence of institutions and institutions are notorious for change. In addition we would be omitting a number of important elements of Chinese civilization which were not values, but rather neutral characteristics such as the gentry system, eclecticism, etc. Or shall we define "theme" as simply a characteristic? This might be more admissable but it also presents problems. The very richness and diversity of a civilisation demands that we refrain from defining its apparently outstanding characteristic to a certain extent. The process of definition involves both inclusion and exclusion. By including a characteristic we are at the same time excluding something else which might be quite relevant. On a more concrete level if we were to decide on a set of characteristics which more or less described Chinese civilization, I am sure that we would be doing a grave injustice both to ourselves and to the potential users of the material, not to mention Chinese civilization itself. Chinese thought and philosophy are full of paradox and unresolvable contradiction. Any society and culture is necessarily a dialogue among its component parts.

The above considerations would seem to suggest that the use of "themes" take on a broader meaning and be considered more as topics, and that these topics be organized as units of study for the instructor. These units in turn might be based upon readings in a students' anthology. With the topic as the unit of study the instructor could assign readings while proposing various points to be observed and raised for discussion. The important consideration here is that the material first be presented to the student and then the values and characteristics be extracted from therein with the aid of the instructor.

At this point it might be argued that the unit of organization may well be the topic with regard to the anthology; it is true that there is no "natural" categorization of any phenomena, but some are more logical than others in a given context. As stated above there is a great deal of overlapping and multiple-theme in most selections. It would seem that the instructor would benefit by greater flexibility and increased possibility for comparisons if the anthology were not tightly organized around self-contained units.

One possible method of organizing the units of study might be on the basis of a series of paradoxes. For example, much of Chinese thought can be seen as eclectic or dogmatic. The attitude towards religion and divergent philosophical schools is often very eclectic and tolerant. There is a plethora of writings proclaiming the equal utility of Taoism, Buddhism, and Confucianism. On the other hand, heterodoxy was very often attacked as a supreme evil by the state and its agents. Both Buddhism and Confucianism fell into persecution at times during history. Thus both of the opposing themes can be equally developed, with reference to certain historical and interpretative readings. The theme of eclecticism has too often been stressed in the presentation of Chinese civilization to students with the result being that many are left with the impression that China was an amorphous organism, totally absorbing any influence which entered it.

Another paradox might be change versus stability, the model for this being the classic Book of Change. Once again China has too often been stressed as a stagnant, petrified monolith. Perhaps some readings in history and traditional historiography might be enlightening.

Man in nature is a rather difficult topic, but extremely important nevertheless. Here we might explore certain Taoist implications and Confucian stress on "humanness". Nature poetry and landscape painting abound and a great deal of interpretative literature is also available.

The dichotomy between official and unofficial culture, while not strictly paradoxical, nonetheless is an important element in the understanding of Chinese civilization. Official culture includes the Confucian Classics, the dynastic histories, poetry, painting and calligraphy. The pursuit and learning of these forms *necessarily embodied values* and settings different from the great body of unofficial culture: i.e. drama, fiction and non-ceremonial music. The latter forms might be termed "subterranean" culture, since it often presented many elements in direct opposition to Confucian orthodoxy.

In the realm of political power and its distribution one bifurcation that has been commented upon by Dr. Levenson is the paradox of conflict-collaboration between the literati-officialdom and the Chinese emperor. Although the emperor was seen as the representative of heaven, he was not infallible. The doctrine of the Mandate of Heaven stated that his reign and the continuance of his dynasty depended upon the well-being of the people and his own exemplary conduct. A further check on absolute power was the bureaucracy. Composed of an elite literati which had achieved its position by arduous study and examination, the bureaucracy sometimes posed a real threat to the power of the monarchy. Without this agency the emperor would find difficulty in governing his vast empire and in establishing his legitimacy in the eyes of posterity. At the same time a strong and independent bureaucracy might set in motion certain feudalistic tendencies even though the literati needed the strong state as the arena of its actions. In the presentation of this theme several topics might be examined - the nature of the family system, feudalism in China, various bureaucratic institutions such as the examination and the censorate, the gentry system, the role of history as an aspect of ideology, and the nature of imperial power.

A corollary to the above is the conflict between the masses and state power. Chinese history is full of peasant rebellions and other expressions of popular antipathy toward the misuse of state power by corrupt officials. Occasionally this found voice in anti-militarism or secret societies. The government in turn made every effort to regulate and control both the private and corporate activity of the people.

The above examples of themes are neither exhaustive nor definitive. However, they illustrate possible methods of grouping and explaining various phenomena and features of Chinese history and society. I have omitted any mention of transitional or modern China for the present, since the interaction of China and the West is an extremely complex subject of study in itself.

## Proposed Format

The following is a proposed format for a volume of readings to be used by the student. I have tried to arrange the materials is a logical sequence based mainly upon the nature of the available material rather than in the order of categories in which the themes would be presented. Once again it must be stated that there is no natural categorization and that any presentation is necessarily arbitrary to a certain extent. Any selection of readings is unavoidably a sampling of a minute sample of the whole. For this reason the readings must be as representative of the whole as possible, and at the same time be fairly self-contained. For example, a discussion of the techniques and symbolism of Chinese poetry would be extremely interesting and valuable to the student, but would be difficult to place under any single topic or theme. Thus the selection of readings must be done with the themes in mind but must be presented in a different sequence.

Four major categories of readings might be presented in the selection. The first would be titled "Cultural and Esthetic Patterns." Under this heading might be included examples and discussions of the various forms of "high" and "low" cultures: the classics, prose, poetry, literary criticism, painting, calligraphy, drama, fiction, and music. Each selection or series of selections might be preceded with a short introduction and series of questions pertinent to the content and context of the selection and relating it to various themes. A second division could be entitled "Ways of Thought." The extreme importance of intellectual life and its influence on all aspects of Chinese society would give this part a strategic value in the understanding of such themes as eclecticism, dogmatism, the ideals of the literati, man's relation to nature, etc. Here the student would find selections pertaining to Buddhism, Taoism, Confucianism and a number of other schools of thought.

The third section might be devoted to selections depicting aspects of Chinese society. The family system, economic patterns, daily life, status of classes and women, religion, law, secret societies, and social ideals might all be included here in order to present a fairly balanced picture of the matrix of Chinese society.

The last division could be called the "Structure of Power." Essentially, it would be a picture of the political structure and the functions of the Chinese state. Here would be included the imperial system, the bureaucracy with its sub-components of gentry and literati, the military and external relations. Again the watchword would be balance. A description of a certain military institution might be included alongside an anti-militaristic poem or anecdote, for example.

The above approach might be characterized by its essential aim of balance and neutrality. The burden of synthesis and evaluation must ultimately lie with the student in dialogue with the instructor. A discreet selection of readings which is more or less balanced plus an intellectually sound program of study to be used in conjunction with the instructor would seem to be a fairly effective approach to an elementary but nevertheless sound background and understanding of an extremely rich and variegated civilization.

## A Summary of Beliefs or Assumptions of Major Cultures

The summary of concepts and key ideas related to major cultures which is presented below was used in workshops to spark discussion, guide reading, and facilitate unit and course planning. The summary was prepared by Elgin Heinz, Asian specialist and assistant project director. Included are views of primitive, pre-western, and western societies as well as Asian societies so that study and discussion may include comparative analysis.

## Basic Beliefs or Assumptions of Major Cultures

One of the most significant features that distinguishes man is his demand for explanations. Thus, primitive man sees all aspects of the universe endowed, like himself, with anima (life, volition, personality). Looking for the cause of any event, he asks, in effect, "Who caused it?" Answers are in terms of magic (personalized natural forces that man can influence or control if he knows the formula).

When man's horizon expands to the point that he begins to be aware of the universe's extent and complexity, he wants explanations that will organize the boundless chaos and reduce it to an orderly system in space and time. He asks, "Why was it -- and I -- created?" Resultant explanations are both personal (religious) and impersonal (philosophical).

Once the universe is systematized and symbolized, the scientist, instead of asking its purpose, concentrates on the question, "How does it work?" and the engineer asks, "How can we use it?"

Most of our beliefs and assumptions are in the second, or religious-philosophical category. They answer the question "Why?" Most of the time, we are not aware that the questions have been asked; for, if our culture is reasonably stable, we grow up learning the socially accepted answers unconsciously -- it never occurs to us to ask the questions. But modern transportation and communication remind us of the questions, for they have brought us face to face with people who have absorbed different answers.

The following is a drastically oversimplified summary of the concepts on which most of the world's people have unconsciously based their behavior. Note that these beliefs have met and modified each other throughout history. At present, the Western assumptions are having enormous influence because of their success in dealing with the material environment. But as the world becomes more closely integrated, Western people may, in their turn, find answers to some of their problems in the beliefs the non-Western peoples have held.

Pre-Western (emphasizes solidarity of tribal custom to meet a threatening unknown)

1. Many gods, not in the sense of a god of or for water, sun, storm, etc., but that the water, sun and storm are living forces that have personality and volition (wills of their own). Everything that happens is the

result of one of these forces exercising its powers. Man, either directly or through priests can deal with these forces as if they were powerful and capricious persons, by praise, flattery, sacrifice or threats.

2. Man is part of nature, like all other living things; therefore, he must try to live in harmony with his environment rather than try to dominate it.

3. Man is a part of the group; he cannot survive alone. Therefore, all decisions are made by and for the group, never by an individual for himself.

4. Since extremes in nature (storms, droughts, etc.) are harmful, man, as part of nature, should live a life of moderation. Bad social conduct can cause bad natural phenomena.

5. The present moment is the only one in which man can live; the past exists only in memory, the future can be guessed but not predicted. Therefore, there are no absolute laws of behavior for man or environment. All one can do is meet each moment or problem as it arises acting within the framework of custom.

6. Measurement of time and space are organic -- dependent on how a person feels at the moment instead of on a clock or yardstick.

Indian (emphasizes religious-philosophic development of pre-Western)

1. One god which takes many forms and has many names; god is the impersonal life-spirit (Brahman) in which all share. God is not a personal deity that belongs to "us." Man can't depend on Brahman to save him from the consequences of his own folly; he is responsible for his own deeds. The accumulation of man's decisions (Karma) will take care of reward and punishment, in the next life if not in this (note that in this Hindu concept, "next life" refers to the next appearance or rebirth, not to permanent residence in some heaven or hell).

2. All living things have souls (Atman) which are part of Brahman. The ego or personality is the superficial, temporary appearance clothing a part of the infinite.

3. Man should live moderately, enjoying pleasures as they come, but not pursuing them. Since repeated pleasures become commonplace, and since pleasure is recognizable only in contrast to pain, the craving for more pleasure creates suffering. To eliminate suffering, man must eliminate selfish craving for personal pleasure.

4. War is unnecessary because all living things share the same soul, and war is evil because killing interrupts the soul's working toward eventual reunion with the infinite. If war occurs, it must be fought without selfish interest in the outcome.

5. Caste is important not only as an expression of religious development but socially, for it offers the security that in the West is supplied by labor unions and governmental welfare measures.

6. Combination of the foregoing leads to acceptance of the existing order, a feeling of kinship with all living things, and much attention to spiritual matters.

Chinese (emphasizes practical personal conduct based on pre-Western beliefs)

1. If people live in harmony with nature (Taoism), observe the social proprieties, and treat other people as they themselves would like to be treated (Confucianism), they need not be concerned about the after-life.

2. No conflict of good and evil; circumstances determine whether an action is good or bad. Generally, evil is merely too little or too much of what is naturally good.

3. The family is the important social unit because it gives security to the individual and maintains order; family solidarity is helped by ancestor worship.

4. Man is part of nature; cooperation with nature rather than trying to control it will lead to contentment.

5. All men are brothers and have mutual rights and obligations within the social hierarchy.

6. People are separated into classes by scholarship and occupation, not by birth: the peasant-farmers and the landlord-scholar-government officials. As in most pre-Western or non-Western cultures, little effort to develop industry because the power of the ruling class comes from control of the land.

7. General acceptance of the existing order, love of nature, and much concern for proper behavior. War is materially and socially destructive.

Note: the Communists, who have seized control from the landlord-scholars, have been using all available means to transfer individual loyalty from family to state.

Western (emphasizes nationalism and individualism)

1. One god of love, peace and brotherhood (from Iknaton and Judeo-Christian prophets).

2. The one god is a personal God; "we" are His "chosen people."

3. Conflict of good and evil (Zoroaster). Despite good and evil being recognized by contrast with each other, both are absolute (good is always good and evil is always evil, no matter what the circumstance).

4. The individual is the important social unit; the individual is separate and unique (Greek philosophers, Roman Christians, Rousseau, Locke).

5. Man is separate from nature (ego from environment) and sentience is only in the ego; therefore, the environment is objective and impersonal -- to be worked on, not with. Conversely, the environment can condition the individual.

6. Nature can be classified and controlled by science.

7. Symbols can be substituted for things so that man can make useful generalizations about an infinitely varied world.

8. Transfer of the idea of superiority as a "chosen people" from religion to the nation plus belief in "survival of the fittest" plus the concept of conflict of good and evil equals the moral justification of war ("our side is good, therefore the other side is evil -- thus a war for nationalistic advantage can be fought with all the fervor of a crusade).

9. Combination of the foregoing concepts in terms of capitalism, militarism, and nationalism led to the creation of the supreme entity, the Nation-State.

Eastern European culture, in the process of changing rapidly from pre-Western, has adopted Western concepts with one important exception: the group is more important than the individual; decisions are made by and for the group (government bureaucracy substituted for aristocracy; little development of an independent, individualistic, competitive middle class.)

Islamic culture, also a combination of Western and pre-Western, makes man responsible for his own actions (no redeemer to atone for man's sins). Religion operates in all aspects of life: no separation of church and state; no separate priest-class.

Japanese culture adapted Chinese assumptions to its feudal social structure; later added Western technological and nationalistic concepts.

## C. Inquiry or Process Guidelines

The full-range of inquiry, models, processes, and techniques may be found within the broad realm of Asian studies. Historical and geographical approaches, political and economic analyses, socio-cultural analyses, and survey methods are used. The opportunities for providing learning experiences that are related to this dimension of curriculum planning are unlimited. The problem is to select those inquiry processes that are manageable by students and directly relevant to questions and problems in units of instruction.

The stance taken in this project was to embed inquiry processes in teaching strategies. The teaching strategies were designed for use in specific units of instruction. The point of view underlying the teaching strategies was outlined in a paper prepared by John U. Michaelis, project director.

### EMBEDDING INQUIRY PROCESSES IN TEACHING STRATEGIES

Styles of teaching vary greatly and no single approach is a panacea. However, there are certain strategies that are currently being emphasized in projects throughout the country. Prominent among them are discovery or inductive approaches in which students themselves actively engage in inquiry. Although inductive approaches are favored by the project staff, they are not recommended as the sole approaches. Some teachers may wish to use straightforward teaching strategies that are designed to develop key concepts, themes, and main ideas. Undoubtedly many teachers will use a combination of approaches, varying them in terms of purposes, students, and available materials. The following guidelines are indicative of current trends and developments that teachers should consider:

*Be sure that concepts, themes, main ideas, and modes of inquiry are utilized in ways that are consistent with their use in the disciplines.* For example, economists, and other scholars typically associate rather precise meanings with concepts, and the meanings may vary widely from popular usage.

Data may be organized into various periods and regions by historians and geographers. Sociologists, anthropologists, and economists tend to use concepts and concept clusters as organizing centers. Historians tend to deal primarily with particular events while social scientists deal primarily with generalizations that cut across societies and cultures.

*Keep attention focused on themes, concepts, and main ideas around which content can be organized.* Avoid fact gathering and isolated learning of unrelated details. Guide students to organize and classify information within periods or regions or around themes and concepts. Modes of organizing data employed by historians and social scientists should be used consistently.

Give special attention to concept clusters as guides to study and original inquiry. Use them to organize information, make comparisons, and formulate generalizations. For example, the cluster "Major landforms: plains, hills, plateaus, and mountains" can be used to formulate questions, gather data, compare countries, and make generalizations as India, China, and Japan and other countries are studied. The cluster "Factors in production: land, labor, capital, and entrepreneurship (know-how)" may be used as economic problems are studied. The cluster "Factors in change: invention and diffusion" may be used to explore cultural interaction and should be related to the cluster "Societies: folk or preliterate, preindustrial, transitional, industrial."

Differentiate between the objective study of ways of living in terms of indigenous values and the making of judgments in terms of our own values. The aim of scientific studies is to describe, analyze, and explain ways of living, not to prejudge or condemn them. Although it is difficult if not impossible to completely control the intrusion of one's own value system, every effort should be made to do so when the purpose is to understand the reasons underlying ways of living that may seem strange. Yet instruction need not stop at this point. Students well may be given opportunities to make assessments in the mode of the humanist who is concerned about human dignity and welfare. When this is done, criteria should be clearly defined and logically applied to aspects of living being assessed. It should be remembered that students themselves will be making assessments on their own. Instruction can be of help in improving their ability to make increasingly valid appraisals.

Provide opportunities for students to use methods of inquiry employed by historians and social scientists:

a. Content analysis

  (1) Documents: primary sources, secondary sources

  (2) Objects: fragments, reconstructed objects, exhibits, tools, utensils, sculpture, pottery, textiles, instruments, buildings, excavations (or pictures of them)

  (3) Graphics: maps, charts, tables, graphs, diagrams

  (4) Pictorials: photographs, drawings, slides, murals, films, filmstrips, etchings

b. Content production

(1) Gathering data: content analysis, interview, observation, experimentation (e.g. gaming), polling, sociometry, field study, case study

(2) Organizing and reporting: outlines, reports, constructed objects, graphics, pictorials

Use generalized models of inquiry flexibly, adapting and modifying them as needed to fit problems and issues under study:

a. A Model Used in Social Sciences

(1) Build a background by reviewing related studies.

(2) Define the problem, formulating questions or hypotheses to guide study.

(3) Outline procedures for gathering, organizing, and appraising data.

(4) Gather, organize, and interpret data.

(5) Draw and check conclusions related to questions or hypotheses.

(6) Suggest needed studies.

b. A Model Used in Economic Analysis

(1) Define the problem, considering facts and issues and "where we are in relation to where we want to go".

(2) Clarify goals and order them in priority.

(3) Consider alternative means of achieving goals.

(4) Analyze consequences of various alternatives, choosing the most effective.

c. A Model Used in History

(1) Define the problem and the context in which it will be studied.

(2) Clarify the working hypothesis and the theory or viewpoint of which it is a part.

(3) Formulate analytical questions to guide analysis of source material.

(4) Gather and analyze source materials, checking authenticity and credibility.

(5) Synthesize and interpret information in light of the working hypothesis or theory which the data support.

*A high level of development of basic study skills is essential to a high level of mastery of methods of inquiry*. Basic skills of importance in social sciences education and in other subjects include locating, organizing, and evaluating information, reading, listening, observing, communicating in oral and written forms, interpreting pictures, charts, graphs and tables, and working with others. Skills which should be developed in social sciences education include reading social science material, applying thinking processes to social issues and problems, interpreting maps and globes, and understanding time and chronology. The foregoing skills are put to many uses as methods of inquiry are employed in the social sciences and in history.

*Select instructional resources in relation to concepts, themes, and main ideas to be developed and individual differences among students*. Use textbooks to give an overview to place depth studies in a broad context, and to summarize key ideas. Select source materials to illustrate pertinent points and to provide opportunities for students to gain experience in analyzing and interpreting original resources. Select audio-visual materials for their content value rather than for their esthetic value. For example, a realistic portrayal of a street scene may be more informative than an artistically executed landscape. Make extensive use of library materials in both group and individual study activities. Provide guides to readings and have students locate additional materials in relation to selected themes, concepts, and main ideas. Use instructional media, including original source materials at the time they will contribute maximally to the development of particular points under study. Be constructively critical of instructional materials and provide opportunities for students to discover strengths and limitations.

*Evaluate outcomes on a broad base with attention to concepts, themes, main ideas, attitudes, and skills*. Use both formal and informal devices including tests, inventories, rating scales, checklists, charts, samples of work, observation, discussion, interviews, recordings, anecdotal records, logs, and evaluative criteria. Provide opportunities for self-evaluation by students and for their making of test items, checklists and other evaluative devices. Arrange situations in which students can be observed as they use criteria to make value judgments, analyze issues, make graphic representations of information, and engage in other activities that reveal growth in basic skills. Be alert to comments that are indicative of attitudes toward other peoples, depth of understanding of key concepts, and ability to identify oneself with the values and feelings of others.

## Examples of Teaching Strategies

The following are illustrative of the teaching strategies that were actually employed in units of instruction. In general, an inductive approach with teacher guidance through questioning was employed. Inquiry techniques were utilized in the context of solving problems, developing main ideas, and evaluating decisions or policies. Evaluation was built into each strategy so that assessment would be viewed as an integral part of instruction rather than as formal testing. An example at the elementary school level and one at the secondary school level are presented to illustrate the foregoing.

### Unit on Changing Japan

The overall strategy in this unit was to provide for the inductive development of main ideas. Questions were devised to guide study, opening activities were outlined to introduce each section of the unit, developmental activities were proposed, and concluding activities were suggested. Notes and content useful to the teacher were outlined in relation to suggested learning experiences.

The main components of the strategy may be outlined as follows:

1. Use an opener or initiating activity to open up questions or problems, recall relevant information, find out what children know about the topic, identify misconceptions, set one or more questions to guide study, and set the stage for later activities. Activities and materials that can be used in openers include special displays of materials, bulletin board arrangements, films or other A-V resources, group discussion, completion of an unfinished story, and children's discussion of any ideas they have about the topic under study.

2. Provide for developmental learning activities in a sequence that will lead to the development of the main idea. Include the use of inquiry processes such as observation, classification, comparisons, inference, and generalization. Utilize inquiry techniques such as interviewing, content analysis, and photo and map interpretation as they are relevant to questions or hypotheses under study. Provide for a sequence that includes group planning or ways to proceed, consideration of best sources of data, ways of locating, organizing and appraising data, and means of organizing, summarizing and interpreting data. Include a variety of activities and materials so that children of differing backgrounds and capabilities can participate.

3. Provide concluding activities in which children themselves formulate and test conclusions, propose and assess generalizations, and evaluate how well they have done. Group dis-

cussion, individual and group reports, completion of unfinished statements or stories, making and discussing maps, charts and murals, demonstrations, skits or more formal dramatizations, and other activities which focus on conclusions or generalizations should be considered.

## Units in Asian Course

The teaching strategy in the units designed for use in Asian courses in secondary schools was shaped to facilitate the utilization of source materials as a basis for developing generalizations. The strategy began with introduction of the topic or problem, and moved to analysis and synthesis of information, and concluded with evaluation and application of generalizations or solutions. The main components may be summarized as follows:

### INQUIRY PROCESSES IN ASIAN STUDIES COURSE UNITS

I PRESENTATION OF THE PROBLEM OR TOPIC IN GENERAL TERMS

II IDENTIFICATION OF THE SPECIFIC UNIT PROBLEM OR TOPIC TO BE CONSIDERED

III ANALYSIS OF INFORMATION OR EVIDENCE GIVEN IN EACH SECTION OF THE UNIT

- A. Reading, listening, or viewing for information
- B. Analysis of each item of information for meaning, validity, and significance
    - 1. Determining what information has been given
    - 2. Evaluating the information for validity
        - (a) recognition of underlying assumptions
        - (b) recognition of bias and emotional factors (recognition of the difference between reportive and emotional language)
        - (c) distinction between facts, hearsay, and inferences
        - (d) distinction between verifiable and unverifiable data
        - (e) distinction between relevant and nonrelevant data
        - (f) recognition of adequacy of data
        - (g) distinction between essential and nonessential data
        - (h) determination whether or not the facts support the conclusions (determining the validity of conclusions)
    - 3. Determining the significance and implications of the information

IV SYNTHESIS OF VALID INFORMATION RELEVANT TO THE UNIT PROBLEM OR TOPIC

- A. Orienting the student by re-identifying the unit problem or topic by use of a clear statement that defines and clarifies the problem or topic

B. Reviewing all valid data to determine what information is appropriate or pertinent to the resolving, describing, or explaining of the unit's specific problem or topics.

C. Determining what are the relevant inferences derived from the information considered pertinent to the unit's specific problem or topic (Such "evidencing" may produce relevant information that expresses a cause and effect relationship, an explanation, a consequence, or a contrast.)

D. Developing a principle, a warranted conclusion, a solution, or a generalization (This could also be viewed as a hypothesis or a selecting of a course of action.)

## V EVALUATION AND APPLICATION OF THE RESULTING GENERALIZATION OR SOLUTION

A. Determining what are the alternatives to the selected generalization(s)

B. Determining what are the consequences of the selected generalization(s) (determining what are the effects of such a generalization upon personal decisions or upon national policies, etc.)

C. Determining how the selected generalization relates to personal beliefs and value commitments (implications)

## TEACHING STRATEGY IN ASIAN STUDIES COURSE UNITS

## I PRESENTATION OF THE PROBLEM OR TOPIC IN GENERAL TERMS

The purpose of section I is to capture the interest of the student. The problem, issue, or topic is presented in a highly interesting or captivating manner, usually through the use of emotional human interest materials. (Expressions often used for such unit springboards are "The Confrontation," "The Involvement," "The Gut-Issue," and "The Hook.") Thus, two objectives are accomplished: the central concern of the unit is presented and the student has been somewhat galvanized or excited about the unit to be studied.

## II IDENTIFICATION OF THE SPECIFIC UNIT PROBLEM OR TOPIC TO BE CONSIDERED

The teacher clearly elicits from the class the central topic or problem to be considered. There should be no question in the minds of the students about what is to be considered in the unit. It is the teacher's express obligation to guide the student discussion to the point where the class members discern the topic or problem. The teacher clearly establishes that the particular topic or problem viewed by the class as the central issue is certainly the task of the unit. Thus, the focus of the unit is established.

## III ANALYSIS OF INFORMATION OR EVIDENCE GIVEN IN EACH SECTION OF THE UNIT

Each section of the unit that is somehow separate from another section is to be considered individually at this point. For example, an analysis of a reading is made with particular attention being extended to meaning, significance and validity of the various information given. The teacher and students enter into a dialogue that seeks to determine what aspects of the particular information presented is valid. This analysis is repeated separately for each information source within the unit. For example, if the unit is composed exclusively of readings, each reading would be analytically evaluated separately.

## IV SYNTHESIS OF VALID INFORMATION RELEVANT TO THE UNIT PROBLEM OR TOPIC

The students, having determined what information is valid in each section of the unit, now turn to the initial problem or topic and attempt to determine what information previously known or presented in the unit is relevant.

The students then attempt to develop a solution, perception, conclusion, or generalization based upon the relevant and valid information directly concerning the unit question, problem or topic. As the units vary, the generalization may be in the form of a problem solution in one case or it may be an "understanding" that can not be easily verbalized in another case.

## V EVALUATION AND APPLICATION OF THE RESULTING GENERALIZATION OR SOLUTION

The students must be made to understand that the problem at hand may somehow relate to themselves. The problem or topic must lead to a determination of "what is right or wrong" about a particular problem solution or it must lead to a more general value judgment. For example, the students should be able to make judgments concerning Amercian foreign policy or Asian religious beliefs. The students, however, should not only rely upon personal value commitments, but also upon rational and logical thinking.

This section also includes prepared examinatons that may be used to allow the students to apply their acquired knowledge, ability to think logically, and ability to make responsible value judgments. The examinations should not be restricted to recall and recognition exercises.

## D. Principles of Instruction

A variety of recommended principles of instruction may be found in the writings of specialists on Asian studies. These range from broad principles regarding the place of Asian studies in general education to those related to the methodology of instruction. Such principles are helpful both in initial planning of materials to be developed and in the preparation of resources for classroom use. They may be viewed as general criteria for assessing background materials for teachers and instructional materials for students.

Summarized below are principles of instruction and curriculum organization drawn from references listed in Appendix B. Special attention has been given to the selection of those principles that are most useful in planning social studies instruction. Although most of them are applicable to instruction in secondary schools, many of them are indirectly, if not directly, relevant to instruction in elementary schools.

### Place in the Program

1. Asian studies should be placed within the context of the general education program and presented as a part of the totality of human heritage. Courses in world history or world cultures should in fact deal with the world, not just the Western world.

2. With emphasis on Asian civilizations as a part of the totality of human heritage, a balance should be maintained between the present and the past so that contemporary events are viewed in terms of the distinctiveness of Asian cultures.

3. The study of Asian civilizations should be viewed as a complementary and reinforcing component of general education which must give a solid grounding in Western civilization. Contrast and comparison can be used to increase understanding of Western civilization as well as understanding of Asian civilizations. As Kipling said, "He knows not England, who only England knows."

4. At times Asian studies should be undertaken for their own intrinsic worth, not merely as dimensions of Western civilization or of the United States foreign policy. Such studies as esthetic expression in China during the Sung dynasty, views of man and nature in Japan, and nonviolence as practiced by Gandhi can open new vistas and horizons which differ greatly from the Western experience.

5. Asian studies should be utilized to develop insight into modernization problems of "old" civilizations, and how such problems as

population growth, political change, and economic development have in some ways anticipated those of certain Western nations. Attention should also be given to interaction with the West and how adaptations of Western ideas are a part of the modernization process.

Approaches

1. A combination of integrative historical-anthropological and analytical and topical approaches is needed to give balance to Asian studies. Students need opportunities to come to grips with change over time and special qualities of Asian cultures as well as to develop concepts and generalizations about social, political, and economic aspects of Asian civilizations.

2. Historical and anthropological approaches are helpful in seeing societies from within, exploring trends and developments within a cultural context, and identifying comparisons that shed light on the societies under study. Holistic and integrative studies are useful in giving a complete and rounded view of the distinctive and unique features of Chinese, Japanese, Indian, or other Asian society.

3. Topical approaches are helpful in developing understanding of fundamental aspects of Asian civilizations. Main ideas or generalizations may be developed about political, economic, religious-ethical, socio-cultural, or geographic features of greatest importance in societies under study.

4. Area or regional studies may be used to bring together the above approaches so that distinctive features may be highlighted and selected topics may be explored in depth. East Asia, Southeast Asia, South Asia, or other areas more limited in size such as India, China, or Japan should be considered.

5. Consideration should be given to a cross-disciplinary approach to the study of Asian civilizations in terms of the problems of agrarian societies. Problems may be considered in terms of durable economic, political, and social institutions and the major religions and philosophical traditions which influenced the search for solutions.

6. To be avoided are highly schematized geographic approaches in which central concepts and understandings are over-shadowed by facts. Rather, provide for sufficient study of the geographic setting so that the introduction of historical, economic, or other material can be grounded in the area under study in terms of such concepts as location, distribution, and interaction of population, resources, urban centers, and other phenomena.

## Organization of Instruction

1. In general, studies in depth of selected aspects of Asian civilizations, with appropriate links between topics and periods, are preferable to surveys that attempt to cover the whole or even a major part of Asia. Studies of decisive or formative periods in Chinese history, food and population problems in India, or modernization processes in Japan are illustrative of needed depth studies.

2. In historical courses or units, emphasis should be given to a general chronological sequence in which basic trends and topics of significance to the development of civilization as a whole are presented rather than a detailed chronology of each period. Do not get caught, for example, in the study of "one damn dynasty after another" as China is studied.

3. Broad chronology may be used as a framework to give continuity and show cause-effect relationships. Chronology is also useful as a framework when more complex conceptual frameworks are inappropriate or cannot be handled by students (e.g., imposition of such concepts as Toynbee, Wittfogel, or Northrop employ in giving macroviews before students are grounded in elementary aspects of Asian civilizations or have developed appropriate conceptual frameworks).

4. Provide units which include the study of similarities and differences in ways that clarify differences yet do not lead students into areas of specialization difficult even for scholars. Such units as establishing democracy in India and Japan or problems of producing food and other goods can be handled while units dealing with economic and political theories related to modernization processes are not appropriate in first-level courses.

5. Include basic concepts, themes, or main ideas that can serve as strands which relate instruction from level to level. For example, cultural diversity and homogeneity may be explored at various levels in ways that highlight the distinctiveness of different cultures and subcultures, help students avoid superficial generalizations and the development of stereotypes, and discover similarities and differences in religious and ethical beliefs.

6. Consider a variety of patterns of organization ranging from key topics presented in broad periods and sequences that include comparisons of traditional and modern Asian civilizations to depth units on current problems of critical importance and contemporary area studies of selected Asian societies.

7. In general, flexibility should be maintained in organizing material in terms of separate disciplines or multi-disciplines. At times separate discipline patterns of organization may be useful to attain objectives related to geographic understanding, economic aspects of modernization, or other special topics. At other times a multi- or inter-disciplinary pattern of organization may be most useful in attaining objectives related to the study of critical problems, basic aspects of Chinese or Indian culture, or other units in which a comprehensive or holistic view is desired.

## Areas of Emphasis

1. Priority should be given to the four main centers of Asian civilization which influenced other regions, probably in the following order of curricular importance: Chinese, Indian, Japanese, Persian-Islamic.

2. If all the above cannot be included, primary attention should be given to Chinese civilization and at least one of the following: Indian, Japanese, Persian-Islamic.

3. In limited offerings, the focus might well be placed on recent periods with sufficient background to clarify recent developments, e.g., the period since the early or middle nineteenth century, "the dusk of old Asia."

4. The focus in historical studies may well be placed on decisive or formative periods -- those periods that changed the course of a people's government. Examples are total conquest by the Mongols and second conquest by the Manchus in the study of China, or contacts with China during the sixth century in the study of Japan.

5. Stress transitions in power, culture, and basic institutions which bring one order to an end and usher in a new one. Include attention to the contributions of economic, political, and social institutions to the durability of Asian civilizations and the continuing influence of major religious and philosophical traditions.

6. Topics of special importance are processes of modernization, basic themes in Chinese civilization, fundamental value systems, the persistence of cultural traditions, political and economic developments, Western imperialism, interaction of East and West.

## Methods of Instruction

1. Use comparisons freely and frequently across societies, time periods, and cultures, e.g., feudalism in twelfth century Europe

and seventeenth century Japan. Clarify cultural factors that limit comparisons and that distinguish unique elements in each member of a cross-cultural comparison.

2. In general it is most helpful to have students make specific and particular comparisons of societies or institutions under study, e.g., particular aspects of feudalism in France and Japan.

3. When making comparative generalizations based on such concepts as Middle class, democracy, and gentry be sure to clarify the Europacentric values implicit in them. Give attention to special meanings and values, for example, when considering the family and the gentry in traditional China.

4. Clarify threads of continuity that reveal the sequence and cumulative nature of change in societies under study. For example, in studying modernization during the Meiji period in Japan give attention to power and authority of the government, role of education, and impact of Western technological developments.

5. Provide opportunities for students to cluster events into broad periods that serve to give a sense of structure to basic societal changes over time. For example, the history of Japan may be viewed in four broad periods beginning with the prehistoric and the ancient age and moving to the feudal and modern periods.

6. Use the question "What do you think might have happened if...?" when the contrasts will extend underatanding of the particular event under discussion. Be cautious in interpreting responses to the questions so that students will recognize limitations.

7. Encourage students to work inductively, to formulate and check concepts and generalizations as they engage in study and discussion. Provide time for group discussion as Asian concepts and generalizations are analyzed, checked, revised, and refined so that unique and specific shades of meaning are discovered.

8. Recognize that value judgments are unavoidable. Guide students to discover that values have a rationale in the context in which they exist. Discourage ridicule and ungrounded criticism of the values of others. Avoid comparisons between folk values of one culture with high philosophic values of another.

9. Take time to clarify special reasons for the study of history, culture, and other aspects of Asian civilizations. Give attention to reasons related to the intrinsic values in discovering differing ways of viewing man, nature, and society as well as personal, national, and international concerns and problems.

10. Deal directly with cliches and stereotypes about Asian cultures, e.g., "the mysterious East," "the inscrutable Chinese," and "anything to save face."

## E. Asian Studies in the K-12 Program

Ways of incorporating Asian studies in the social studies curriculum were explored by reviewing courses of study and identifying the places where material on Asia would best fit. This approach was taken because it was felt that Asian studies should be made an inherent part of the program of instruction. The intention was to identify ways of working material on Asia into existing programs so that a cohesive curriculum could be maintained. Every effort was made to avoid the pitfall of suggesting new materials to add without suggesting ways in which the material was related to current programs of instruction. The following were identified as realistic opportunities for including instruction on Asia at the elementary and secondary levels in a paper prepared by John U. Michaelis, project director.

### Elementary Level

In the early grades comparative studies may be provided on such topics as Children of Japan, Families and Schools in China, India and Japan, Chinese and Japanese in Our Community, Village and City Life, Production of Goods and Services in Other Communities, Food, Homes and Clothing in Other Lands, and Communities Around the World. As communities and other areas are studied attention may be given to A Mountain Village in India, A Desert Community in Central Asia, A Tropical Community in the Philippines (or Indonesia), and Tokyo--A Metropolis in Japan.

As state and regional studies are undertaken, opportunities may be provided for investigating Relationships between Our State (or Region) and the Pacific Area, Comparative Study of Our State and Japan, Rice and Wheat Producing Areas At Home and Abroad, Transportation and Communication Problems, Urban Centers, and related topics. A variety of historical and geographic comparative studies may be included, ranging from Relationships between the United States and Asian Countries and Islands of the Pacific to Area Studies of Selected Countries and Global Geography.

### Secondary Level

A sampling of units on Asian topics may be provided in connection with most courses offered at this level. Examples are Comparative Study of Early Civilizations, Explorers of Asian Countries, Eastern Empires, The Building of Colonial Empires, Problems of Asian Immigrants in the United States, Exclusion of Asians, Contributions of Asians to American Life, Asia in United States History, and Asia in World Geography, World Cultures, and World History. Specific attention may be given to such topics as the Afro-Asian Bloc, Modernization Problems in India and China, Revolutions in the Western and Eastern Worlds, U.S. Foreign Policy in Asia, the Sino-Soviet Rift, Views of Plato and

Confucius on Man and the State, Comparison of the Chinese and Roman Empires, Rebellions in Europe, Asia and Latin America, Trade between the U.S. and Asian Countries, U.S. Relations with China, Japan and the Philippines, Korea and Vietnam, U.S. Foreign Policy in Asia, and Asian Countries and International Affairs.

A variety of specific units may be used in regular courses or in special courses on Asia. Geographic and economic concepts may be developed in such units as An Overview of Asian Geography, The Geography of China, India, or Japan, The Importance of Water in Asia, Asia and Food, Asia and Population Growth, Work Patterns in Asia, Asian Economic Systems. Cultural-social aspects of Asian life may be highlighted in units on The Origins of the Chinese People, Village Life in Asia, Development of the City in China, Urban Life, Caste in India, The Role of Women in Asia, Growing Up in India: A Stduy of Acquired Values, Asia and Western Civilization: A Study of Conflicting Values, Traditional Patterns in India, China and Japan, Modernization in India, China, and Japan. Esthetic and religious-philosophical views may be illumined in units on Hinduism, Buddhism, Taoism, Confucian Concepts in Family and State, Stories of Bengal, Japanese Literature, Old and Modern Chinese Literature, Chinese Painting, Concepts of Beauty in Japan, and Asian Spiritual and Philosophical Responses. Aspects of political development may be clarified in units on Colonialism in Asia, Gandhi, Mao Tse-tung, Political Leaders of Asia, The Chinese Revolution, Communism in China, Democracy in India and Japan, Communist Strategies in Southeast Asia, Political Development in China, India and Japan, and Comparative Political Systems.

Special courses on Asia are growing in popularity across the country, varying from historical and geographic centered studies to multi-disciplinary area studies and combinations of historical-geographic-cultural elements. Themes and topics that may be highlighted in such courses include the following:

Lands and Peoples of Asia

1. Geographic and demographic features
2. Preindustrial life, families and villages, elite and folk groups
3. Problems of change--food, population, industrialization, roles in families, government, foreign relations

Forces of History and Tradition

1. Separation into agrarian (river-valley) and nomadic cultures; patterns of conquest and assimilation--Mesopotamia, India, China

2. City-state to empire, problems of organization--Athens, Rome, India, China

3. Political uses of religion and philosophy in their elite and folk aspects--Rome, Han China, India

4. Asian conquest of Asian: continuity of culture--Chinese and conquest dynasties in China, feudalism in Japan, India under Islam

5. Asia during European Expansion--Chinese cultural impacts, European mercantilist's foothold in S.E. Asia, imperialism, the fate of India, failure of Confucian system in China, adaptation in Japan

Independent Nations of Modern Asia

1. Japan, Asia's modern nation in its own pattern

2. China'Republic and People's Republic, the return to totalitarianism

3. Southeast Asia, Thailand and the ex-colonies

4. India, communalism, regionalism, and nationalism

5. Pakistan, Islam and geography

Role of the United States

1. Political, economic, cultural, military

2. Critical problems and future prospects

## F. Survey of Preferences for Asian Materials

A survey of the preferences of teachers and curriculum workers for topics to emphasize in Asian materials was conducted during the first year of the project. The purpose of the survey was to determine which of various topics under consideration by the project staff were preferred by individuals in the field. A list of proposed topics was formulated by the staff and mailed to 100 individuals throughout the country. The recipients of the listed topics had been identified by checking journals and by getting recommendations from specialists in New York state, the Mid-West, and the West. Also included were members of the Planning Committee, all of whom were specialists on Asian studies.

Included in the list were topics for bulletins and reports, themes to stress in unit materials, filmstrip possibilities, and other suggested audio-visual materials. The respondents were asked to rate each suggested item as follows: (1) will certainly use, (2) will probably use, (3) will possibly use, and (4) will not use. A total of 84 usable lists were returned with each item having been rated by at least 76 individuals.

The ratings of each item presented on the list are summarized below in terms of an index, the smaller numerals indicating a high rating. For example, those items with a rating smaller than 1.9 received a preponderance of 1 ratings, indicating that they were most likely to be used. The ratings were obtained by dividing the sum of the assigned ratings for each item by the number of individuals responding to each item.

A. Topics for Units and Teaching Guides:

| Rating | Topics Suggested for Development |
|---|---|
| 1.36 | What is caste? What have been the social and economic roles of the caste system in India? |
| 1.44 | Effects of cultural traditions on 20th century political developments in Asia |
| 1.47 | Nationalism and neutralism in Asia |
| 1.59 | Why did the Chinese find it more difficult that the Japanese to "Westernize"? |
| 1.66 | Sociologist: Communism and the Chinese family |
| 1.71 | Political Scientist: Communist ideology and Confucian tradition in modern China |

1.74 Geographer: effect of topography on land utilization in China

1.79 Why did printing, gunpowder, and the compass change Europe but not the country where they originated?

1.86 Economist: condition of and prospects for Communist China's economy

1.90 Chinese Viewpoints: a selection of readings similar to Meskill's Japanese viewpoints, usable in both history and literature classes

1.92 India's Gifts to the West (see D. Bodde's *China's Gifts to the West* as possible model)

1.96 Indic Viewpoints: a selection of readings similar to Meskill's Japanese viewpoints, usable in both history and literature classes

1.96 The role of China in U.S. history

2.01 Japan's Gifts to the West (see D. Bodde's *China's Gifts to the West* as possible model)

2.03 Society and civilization: difference of ideas and beliefs in pre-industrial or pre-capitalistic Europe and Asia despite generally similar economic and institutional conditions

2.04 Ideas of India in the West (see D. Bodde's *Chinese Ideas in the West* as possible model)

2.08 Demographer: China's population

2.14 Japanese Ideas in the West (see D. Bodde's *Chinese Ideas in the West* as possible model)

2.15 How social scientists study an Asian country to determine and answer significant questions (the following would include facsimiles of artifacts, documents, and other primary source materials)

2.17 China's traditional stability, myth or reality?

2.23 Why has the cow been singled out for special veneration in India? Historical origin?

2.26 How were Chinese doctrines and ideals applied in Japan?

| | |
|---|---|
| 2.42 | The Overseas Chinese: in the U.S., in Southeast Asia, elsewhere |
| 2.45 | China's traditional stability: was Confucianism a cause or a rationalization? |
| 2.50 | Anthropologist and sociologist: Communication -- the assumptions and practices taken for granted in each society that do not correspond with equivalents in other societies |
| 2.55 | Cultural anthropologist and linguist: Shang Dynasty pottery, bronzes, and "oracle bones" |
| 2.60 | What are the distinctive characteristics of the music of China, Japan, India? What functions and values do these characteristics reflect? |
| 2.90 | What is the purpose of a garden -- to look at, to walk in, to listen to, to smell? (see anthropologist - sociologist: communication, above) |
| 3.23 | The "hydraulic society": Wittfogel's "agrodespotism" as a conceptual scheme for organizing the study of Asian civilizations |

B. Topics Involving Comparisons to Use in Several Contexts:

| Rating | Topics Suggested for Development |
|---|---|
| 1.32 | Communism: Russian and Chinese |
| 1.50 | The Industrial Revolution in India, China, and Japan: comparisons and contrasts with Western Europe |
| 1.76 | Family economics and changing social structure in selected countries |
| 1.92 | Feudalism in history: Japanese and European parallels and differences |
| 1.98 | Sources of authority in government: Rome -- law; China -- personal morality; a comparison of the structure, organization, and distribution of power |
| 2.02 | Concepts of the nature of God, creation, and good-evil: Judeo-Christian-Islamic compared with Taoist-Buddhist |
| 2.04 | Producer economics in representative Asian and Western countries |

| | |
|---|---|
| 2.06 | Rise of the middle class and its relations with the feudal-manorial nobility in Japan and in Western Europe |
| 2.18 | The emperor: traditional status and function in Rome, China, and Japan |
| 2.20 | Nomadic and sedentary societies, cultures, and values (not only Central Asian relations with China , but the corresponding interrelations in ancient Mesopotamia, Israelite tribes with Egypt, Dorians with pre-Hellenes in Greece, Aryans with Dravidians in Indus Valley, barbarians with Roman Empire, etc.) |
| 2.20 | Consumer economics in representative Asian and Western countries |
| 2.45 | Political philosophers: circumstances, problems and solutions in Athenian Greece (Socrates, Plato, Aristotle) and Chou Dynasty (Confucius, Mencius, Hsun-tze) |
| 2.51 | The gentleman: Athenian, Confucian, Renaissance Italian and Tokugawa Japanese |
| 2.62 | Confucian sage-king -- Platonic philosopher-king |
| 2.62 | The "great and little traditions": elite and folk world-views and values (for example, philosophical and folk Buddhism, the superior and ordinary man in the Confucian Analects and in Plato's Dialogues, medieval Europe's noble and commoner) |
| 2.68 | The totalitarian response to political chaos: Machiavelli and the Chinese Legalists |
| 2.69 | Maritime exploration and trade: Cheng Ho's expeditions in the Ming Dynasty compared with Prince Henry's |
| 2.82 | On war: Clausewitz, Mo Ti, Sun Tzu |

C. Possible Filmstrips:

| Rating | Topics Suggested for Development |
|---|---|
| 1.66 | Diversity in India (although all Asian countries are far less homogeneous than we usually assume, India has been notable for its multitudinous landscapes, languages, and loyalties) |

| | |
|---|---|
| 1.71 | Living in an Indian village (emphasis on roles and activities, distribution of privileges and responsibilities. Three-way cross-comparison: rural-urban, folk-elite, traditional-modern) |
| 1.76 | Historical approaches to China (routes of Hsuan Tsang, Marco Polo, et al; reasons why land frontiers were more important to China than ocean frontiers; why Europeans thought North and South China were separate countries, etc.) |
| 1.80 | Living in Japan (see living in an Indian village above) |
| 1.82 | Living in a Chinese home (see living in an Indian village above) |
| 1.98 | Cultural diffusion: an anthropological concept illustrated by the spread of elements; of Greek art via India and Central Asia to China and Japan |
| 2.13 | Art East and West: comparison and contrast of concepts |
| 2.29 | The Temple of Heaven: an illustration of the basic Chinese concepts of the relation of man to the cosmos |
| 2.54 | The abacus: its operation and its relation to the history of numbers and mathematics |
| 2.56 | How to look at a Japanese painting |
| 2.70 | How to look at a Japanese print |
| 2.71 | Characteristics of Japanese architecture and wood joinery |
| 2.72 | How to look at a Japanese garden |
| 2.72 | The technique of sumi-e (painting in the Japanese manner) |

D. Overhead Projector Transparencies:

| Rating | Topics Suggested for Development |
|---|---|
| 1.43 | Overlays to show relationship between physical features, distribution of resources, rainfall, vegetation, transportation routes, etc. to match the above outlines. |
| 1.56 | Outlines of selected countries to the same scale. Second set of outlines of smaller countries on larger scale. |

## E. Audio Materials:

| Rating | Topics Suggested for Development |
|---|---|
| 2.22 | Speech sounds in major Asian languages: principles of correct pronunciation; proper names; words and phrases frequently encountered in the study of Asian cultures and civilizations; poetry, religious and philosophical passages, and important public statements read in the original and in translation. |

## Other Suggestions for Asian Materials

Space was provided on the list of suggested Asian topics so that respondents could add others that they thought would be useful. Suggestions which they made are summarized below.

A. Topics for Units and Teaching Guides:

1. The differences between Confucianism and Taoism and how they have been a part of Chinese thinking.
2. The way in which China's view of her own "self-strength" has been a factor in reaction to the West.
3. Ways in which problems of the nomads, the land-man tie, the monsoons, and other factors have affected Asian civilization.
4. Distinctive poetry such as Haiku.
5. Problems of the developed and developing nations of Asia.
6. Basic problems of agrarian nations as they seek to industrialize or modernize.
7. The problem of population growth and food production in relation to economic growth and other factors.
8. American foreign aid in Asia.
9. The role of Japan in U.S. history.
10. India as a testing ground for democracy.
11. Contrasting democracies in Asia: guided democracy in Indonesia, basic democracy in Pakistan, and Japanese democracy.
12. Power blocs in Asiz, e.g., the communist of pro-communist nations, the pro-western bloc, the nonaligned nations.
13. Religions as a basis for division: Jew vs. Arabs, Hindus vs. Moslems, and Buddhist vs. Roman Catholic.

14. Differences in religion: Hinduism, Taoism, Buddhism.

15. Comparative material on Southeast Asia.

16. Materials on contemporary Asia (since 1839) dealing with political, economic, and cultural aspects of life.

17. Mao Tse Tung on war, revolution, and cultural reform.

18. Movement of peoples, migration, boundary problems .

19. Interconnections of religion, culture, and social structure (stratification).

20. A concise history of the highlights of Asian history, especially Chinese history.

21. Why militarism and military virtues were more highly valued in Japan than in China.

22. Composite of material which would give a picture of historical, political, economic and other problems of Asian societies and how the various countries are involved in world politics and U.S. affairs.

23. Differences in ideas and beliefs of pre-industrial or pre-capitalistic Europeans and Asians despite generally similar economic and institutional conditions.

24. Nationalism and interdependence in Asia.

25. Asian nations and the United Nations.

26. Iranians and the invaders from central Asia.

27. Include Shinto in materials dealing with religions.

28. Materials for a course on the arts of Asia.

29. Chinese view of the open-door policy in contrast to U.S. views.

30. Contrasts between leadership in Japan and China after the Western impact.

B. **Suggested Filmstrips:**

1. One on each of the following areas of Asia: central, northern, east, southeast, southwest, south.

2. One on each of the following to highlight geographic conditions: Arid Asia, Boreal Asia, Monsoon Asia, Atlantic Asia, Mountain Asia.

3. Special filmstrips on resources, products, peoples, costumes, religions, customs, languages, and occupations.

4. Special filmstrips on democracy in different countries, leaders, religions, and cultures.

5. Rice cultivation from plowing to harvesting.

6. Art concepts such as shibui, iki, jimi, and hade.

7. Arts and crafts in different countries.

8. Special filmstrips on art techniques such as Chinese painting and pottery making.

C. **Suggested Transparency Overlays:**

1. Physical features of Asian countries on which overlays of population distribution, transportation, and other features can be placed.

2. Distributions of religions throughout Asia.

3. Distributions of pro-communist, pro-western, and nonaligned nations.

4. Overlays which show major geographic features of the following areas: Atlantic, boreal, arid, monsoon, and mountain Asia.

5. Distributions of villages and urban centers in China and India.

6. Overlays which show the changing boundaries of China during different dynasties or major historical periods.

D. **Suggested Audio Materials:**

1. Tapes on music of China, India, and Japan.

2. Tapes which can be used as pronunciation guides.

3. Tapes which show the influence of Chinese music on that of other Asian countries as well as distinctive features of music in each country.

A critical review of the above ratings and suggestions was made by the project staff. A decision was made to proceed to produce the following materials and to give attention within them to the items with the highest ratings:

1. Background papers.
2. Units for use in the elementary school on homes and families in Asia, and a unit on Japan.
3. Units for use in regular secondary courses such as world history and a special course on Asia.

## Chapter III

## SPECIFIC GUIDELINES FOR PREPARING MATERIALS

In addition to the general guidelines noted in the preceding chapter, extensive use was made of specific guidelines for preparing units of instruction. Three sets of guidelines are presented in this chapter. The first was designed for use in preparing units of study that could be used in elementary schools. The second was prepared for use in developing unit and course materials for use in world history, United States history, and a course on Asia. The third was prepared for use in developing discovery units that could be incorporated in world history, world cultures, world geography, and Asian courses.

Workshop participants used a variety of references along with each set of guidelines. For example, selected bibliographies that contained references on Asia were used to highlight sources of information on topics to be emphasized in units or courses. Extensive use was made of the _Taxonomy_ _of_ _Educational_ _Objectives_, edited by Bloom, (David McKay, 1956), in formulating specific objectives of instruction and in designing questions on various levels of cognitive complexity. Related professional textbooks and yearbooks that dealt with social studies instruction were used as appropriate in relation to curricular and instructional problems.

In the presentation that follows, attention is given first to the three statements of guidelines that was given to workshops' participants and to unit writers. Each of the three statements is followed by an example of the type of planning that was actually done in order to illustrate application of the guidelines.

### A. Preparing Units for Use in Elementary Schools

Guidelines for preparing units for use in the elementary school have been drawn in the main from the chapter on unit planning in _Social_ _Studies_ _for_ _Children_ _in_ _a_ _Democracy_.[1] The overall design of the units is based on main ideas related to the central topic under study. The main ideas should be taken from instructional materials for students, checked against scholarly sources, and cast in a form that is useful to teachers. Concepts and content related to each main idea should be outlined to indicate the substantive inputs that are most helpful in developing the main idea. A related outline should be made of learning experiences in which the concepts and content could be used. Techniques of inquiry such as photo interpretation and interviewing should be built into the learning experiences. Heavy emphasis should be given to the development of questions to guide inquiry. The questions should be written on appropriate cognitive levels as outlined by Bloom.[1] Consideration should be given to the following:

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[1] John U. Michaelis, _Social_ _Studies_ _for_ _Children_ _in_ _a_ _Democracy_. Englewood Cliffs, N.J.: Prentice-Hall, 1963, pp. 209-256.

1. Build up a background of knowledge related to the unit by studying resources for teachers, materials for children, and related units of instruction prepared by others.

2. State objectives for the unit under the headings of knowledge (concepts, generalizations, information), inquiry processes and skills (such as interviewing, reading), and attitudes and appreciations (such as interest in finding out how Japanese culture differs from ours).

3. Outline concepts and information related to each main idea that is to be developed. Make a selection of what you believe to be most important in the actual instructional materials that are to be used by students.

4. Outline a sequence of learning experiences that you believe will be most fruitful in developing each main idea. Include a variety of inquiry processes and activities related to the various phases of problem solving as outlined in _Social Studies for Children in a Democracy_.

5. Give special attention to the writing of questions that can be used to guide inquiry. Prepare at least one focal question related to each main idea so that it can be used as a basic guide to inquiry while the main idea is being developed. Prepare several key questions that elaborate the focal question and place them in the sequence of learning experiences in the order in which you think they should be used to help develop the main idea. Use Bloom's taxonomy as a guide for question writing.

6. Prepare a bibliography of readings, references, and A-V materials that are to be used with each main idea. Include basic readings, supplementary readings, teacher references, audio-visual resources, and special tips to teachers. Key the instructional materials to the sequence of learning ex-

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[1] Benjamin S. Bloom (Ed.), _Taxonomy of Educational Objectives_. New York: David McKay, 1956.

periences so that it is clear as to the place in which they are to be used.

7. Include evaluative devices in the sequence of learning experiences. Refer to *Social Studies for Children in a Democracy* to identify both formal and informal devices that may be included.

8. The following checklist and work sheets are designed to focus attention on key aspects of unit planning and the format for unit writing.

## CHECKLIST FOR UNIT PLANNING

Title: __Descriptive of a major area of study? __Focused on a theme, topic, or problem?

Background Information: __Indicative of content to be emphasized? __Related to main ideas or generalizations? __Accurate and up to date?

Purposes: __Directly related to the topic? __Related to purposes of the social studies? __Concepts and generalizations? __Attitudes and appreciations? __Basic skills?

Initiation: __Outgrowth of a preceding unit? __An arranged environment? __Current happening? __Teacher suggestion? __Other?

Main Ideas or Problems:__Main ideas identified for use as points around which content and learning experiences can be organized? __Or, problems identified to guide study? __Arranged in a sequence? __Focal question for each main idea? __Related key questions?

Learning Experiences: __Critically selected? __Related to capabilities of children? __Related to main ideas or generalizations? __Balance between firsthand and vicarious activities? __Arranged in a sequence as follows?

Openers: __To introduce each main idea or problem? __Variety of types such as __Discussion of pictures? __Completion of unfinished story or sentence? __Stating of question? __Others?

Developmental Activities: __Related to opening activities? __Variety of types such as __Reading? __Independent study? __Group work? __Creative? __Writing? __Reporting? __Dramatization?__Rhythmic expression? __Art? __Music? __Other?

Concluding Activities: __Included for each main idea of problem? __Varied in terms of desired outcome? __Variety of types such as __Summarizing main ideas? __Charts? __Dramatization? __Maps?

__Notebooks? __Class newspaper? __Mural? __Scrapbooks? __Program? __Pageant? __Reports? __Quiz program? __Other?

Instructional Materials: __Critically selected? __Related to capabilities of children? __Related to each main idea or problem? __Different types included such as __Books? __Current periodicals? __Library resources? __Community resources? __Audio-visual? __Maps and globes? __Art media? __Music materials? __Other?

Evaluation: __Related to purposes? __Related to each main idea or problem? __Varied devices such as __Tests? __Charts? __Checklists? __Discussion? __Observation? __Teacher-pupil evaluation? __Self-evaluation? __Other?

Bibliography: __Complete information given? __Materials for children listed? __Materials for teachers listed? __Other?

## Example from Unit on Japan

The following example illustrates the application of the guidelines. The example is taken from the unit on *Changing Japan*.

# MAIN IDEA III:

## JAPAN HAS MADE RAPID PROGRESS IN PROVIDING HEALTH SERVICES, EDUCATION, AND DEMOCRATIC GOVERNMENT.

(Focal Question: What Has Japan Done to Meet Health Needs, Provide Schools, and Improve Government?)

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## READINGS, REFERENCES, AUDIO-VISUAL MATERIALS, AND TIPS TO TEACHERS

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### Suggested Reading:

Dearmin and Peck, Japan, Home of the Sun, pp. 208-234
Minugh and Cory, Japan, pp. 105-130
Pitts, Japan, pp. 114-120, 147-157

### Supplementary Reading:

Caldwell and Caldwell, Let's Visit Japan, pp. 55-63
Cavanna, Noko of Japan, pp. 32-57
Hayes, The Boy in the 49th Seat
Mears, The First Book of Japan, pp. 46-47
Schloat, Junichi, A Boy of Japan, Part I

### Teacher Reference:

Burks, The Government of Japan
Consulate General of Japan, The Japan of Today and Facts About Japan (Latest issues on government, health, and education)
Reischauer, Japan, Past and Present, pp. 201-296
Seidensticker, Japan, pp. 43-59, 77-87, 133-143

### Audio-Visual Materials:

MP Education in Japan (Ideal Pictures or Japanese Consulate)
MP Japan: The Yukawa Story (Unlimited World Films, Inc.)
MP Little Masaki of Japan, (Stillfilm, Inc.)
MP School Life in Japan (Ideal Pictures or Japanese Consulate)
MP Schools in Japan (Ideal Pictures or Japanese Consulate)
FS At School in Japan (Bailey Films)
Elementary Schools of Japan (chart from Japanese Consulate)

### Tips to Teachers:

Give attention to education as a primary culture bearer and as a force in social change and technological advance.

Make frequent comparisons between school activities in Japan and in local schools.

Bring out the fundamental importance of health services, education, and government in improving both individual and group welfare.

## MAIN IDEA III:
## JAPAN HAS MADE RAPID PROGRESS IN PROVIDING HEALTH SERVICES, EDUCATION, AND DEMOCRATIC GOVERNMENT.

(Focal Question: What Has Japan Done to Meet Health Needs, Provide Schools, and Improve Government?)

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### READINGS, REFERENCES, AUDIO-VISUAL MATERIALS, AND TIPS TO TEACHERS

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Tips to Teachers:

Weave into instruction the key idea that the functions of government are "to serve and regulate in the public interest," rather than the idea that "the government rules."

Give special attention to concepts introduced in this section: compulsory health insurance, literacy rate, calligraphy, general welfare, branches of government, the Diet, Prime Minister, prefecture.

Enrich instruction by considering current events that deal with health, education, and government in Japan.

Some teachers prefer to do the section on government first.

## MAIN IDEA III:
## JAPAN HAS MADE RAPID PROGRESS IN PROVIDING HEALTH SERVICES, EDUCATION, AND DEMOCRATIC GOVERNMENT.
(Focal Question: What Has Japan Done to Meet Health Needs, Provide Schools, and Improve Government?)

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### NOTES, CONCEPTS, RELATED CONTENT

Note: Have the class make a list of important services. Include health, education, safety security, water supply, courts, government. The list may be used to guide study of the question: Are similar services provided in Japan?

A. Japan has met serious health problems.
   1. Reduction of major diseases
   2. Problems due to crowdedness
   3. Need for doctors, nurses, hospital
   4. Keeping large cities clean
   5. Providing pure water
   6. Compulsory national health insurance for medical and hospital care

B. Education is one of the most important services for both individual development and group welfare.
   1. High regard for education
   2. Improvement of education during Meiji era
   3. America's contributions, including independent thought, education for women, new schools, changes in high school and college studies
   4. Class size of 48 as government standard
   5. Construction of new schools
   6. Compulsory for nine years

### KEY QUESTIONS AND LEARNING EXPERIENCES

Opener:
1. What services of government are important to all of us? How about health? Education? Other services?
2. Do you think that similar services are provided in Japan?

Development:
A. How are health needs being met?
   1. What health problems are of concern in Japan? Have students suggest problems that can be used as hypotheses to guide study.
   2. Read Dearmin and Peck, pp. 209-214.
   3. Discuss major health problems, noting similarities and differences in our country. Point out that Japan has recently set up a national compulsory health insurance program to provide hospital and medical care. Summarize steps that have been taken to meet health problems.

B. How are schools in Japan alike and different from ours?
   4. Why must a country provide a good program of education if it is to make progress? Have students consider individual as well as group values of education.

## MAIN IDEA III:
## JAPAN HAS MADE RAPID PROGRESS IN PROVIDING HEALTH SERVICES, EDUCATION, AND DEMOCRATIC GOVERNMENT.
(Focal Question: What Has Japan Done to Meet Health Needs, Provide Schools, and Improve Government?)

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### NOTES, CONCEPTS, RELATED CONTENT

7. Literacy rate among highest in the world, over 98%

C. The school program is well planned and varied
  1. Traditional respect for teachers
  2. School uniforms worn by many children
  3. Lunch programs in many schools
  4. Provision of free textbooks, grades 1-9
  5. Typical school week of five-and-a-half days
  6. Basic subjects
    a. Arithmetic
    b. Arts and Crafts
    c. Music
    d. Health and Physical Education
    e. Science
    f. Social Studies
    g. Japanese language
    h. Home Economics
  7. Different forms of Japanese writing
    a. Romaji, using English alphabet
    b. Hiragana, using Kana characters for native words
    c. Katakana, using Kana characters for foreign words
    d. Kanji, using Chinese characters

### KEY QUESTIONS AND LEARNING EXPERIENCES

5. Let's find out how the program of education has been changed in Japan. Do you think that Americans were involved in any way?
6. Read Dearmin and Peck, pp. 217-221. Discuss early contributions during the Meiji period, later contributions of Americans, and recent improvements.
7. Ask students if they think a school day in Japan is similar to our school day. Show FS At School in Japan. Read Minugh and Cory, pp. 105-130, and Schloat, Part I, Pitts, pp. 114-120 and Hayes. Guide interpretation of the photographs in each book, comparing dress and school activities with their own.
8. Discuss the large picture chart Elementary Schools of Japan, guiding students to make comparisons with their own school.
9. Show MP School Children of Japan (from Consulate General of Japan, address in Appendix)
10. Have individuals read Cavanna, pp. 32-57, and report on highlights of the extended study trip to Kyoto and Nara. Discuss why study trips are helpful in learning about one's country.
11. Invite someone who has visited schools in Japan to show slides and report to the group.

## MAIN IDEA III:
## JAPAN HAS MADE RAPID PROGRESS IN PROVIDING HEALTH SERVICES, EDUCATION, AND DEMOCRATIC GOVERNMENT.
(Focal Question: What Has Japan Done to Meet Health Needs, Provide Schools, and Improve Government?)

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### NOTES, CONCEPTS, RELATED CONTENT

D. Government provides for voting, defense, internal order and justice, general welfare, and relations with other nations.

E. Three main branches of government are the legislative, executive and judicial.

Note: Bring out the idea that there are many forms of democratic government. Japan, United States, Britain, and other countries are democratic, but have differences in form. The Japanese parliamentary system is like the British. In our system we have a clearer distinction between the executive and legislative branches. However, certain freedoms and values are important in all democracies.

F. The Japanese have a democratic form of government.
   1. New constitution includes the basic structure of government, renounces war, and guarantees human freedoms
   2. Symbolic role of Emperor and royal family

### KEY QUESTIONS AND LEARNING EXPERIENCES

12. Read Mears, pp. 46-47. Discuss the difference among Romaji, Kana and Kanji characters. Have able students investigate and report on Hiragana and Katakana writing.
13. Make a summary chart to compare education in Japan and here.

C. What kind of government does Japan have?

14. What do we expect our government to do for us? Do you think the Japanese expect their government to do similar things.
15. Ask students if they know the three main branches of government. Discuss the role of the president, congress, and the supreme court. Ask students if they think Japan has a similar setup.
16. Discuss the meaning of freedom to vote, express ideas, and worship. Why are these important in Japan, the United States and other democracies?
17. Read Dearmin and Peck, pp. 225-227, and Pitts, pp. 147-157.
18. Have students make a chart to show main features of government in Japan and the United States:

## B. Preparing High School Materials on Asia

### Basic Assumptions

1. Learning is active, not passive. This does not mean that one learns about China by building a paper model of a pagoda; it means finding out why pagodas are part of traditional China's landscape -- analyzing a context for its operational elements.

2. World history and international relations are meaningless unless we understand the geography of the world on which these relations occur. One of the first lessons of geography is interdependence.

3. There no longer exists for any country a valid distinction between international relations and domestic affairs.

4. Nations are people. Foreign affairs and world history too often are seen as "the story of relations among monolithic symbols, not among complex and dynamic societies of real people."

5. Although nationalism and industrialism are the dominant forces in the world today, cultural empathy is the only means we have of achieving permanently peaceful international relations. Even establishing the bare minimum of communication requires an understanding of customs and protocol.

6. The U.S. can no longer act from the standpoint that it possesses predominance of physical and moral power. With weapons of total destruction becoming generally available, we must consider what other people think best for themselves -- not what we think best for them.

7. Value judgments are unavoidable; the comparative approach is necessary. But these will do more harm than good unless we (a) recognize the validity of ideas, ideals, and actions derived from contexts and premises other than our own, (b) substitute satisfactory-unsatisfactory for superior-inferior in making judgments, and (c) avoid selection of items for comparison simply because they are quaint or reinforce our parochial prejudices. Any study of a region should stress those aspects of a culture that the people of its area find significant.

8. One who does not understand another's culture cannot understand his own.

### Suggestion for Preparation

1. Materials should be prepared for direct, actual classroom use;

the instructional values should be immediate and obvious.

2. Whenever possible, present materials in a form that encourages problem-solving, so that the student develops his own generalizations.

3. At some point (usually as a prefatory note), there should be a statement to the prospective user that will include (a) the point or concept presented and why it is important (avoid course of study abstractions and pedagogical jargon; don't be afraid to let your enthusiasm show!), (b) the contexts in which the material can be used.

4. Be analytical; the merely descriptive either repeats the readily available, reinforces stereotypes, or leaves the user with unanswered questions.

5. Make use of the latest findings of scholarly research rather than sources already available to teachers in the field.

6. Materials dealing with concepts must explain the Western ideas with which the Asian are being compared or contrasted, as well as the Asian; most students (and some teachers) are unaware of their own cultural assumptions.

7. Back up every generalization with specific examples. Remember, a generalization is meaningful only to a person who has data referents for it.

8. Make comparative cross-references to parallels in the West wherever practicable. For example, Western feudalism might be compared with Japanese, "beat" phenomena with Taoism, Bismarck with Meiji. Note that these are not to be equated--reasons for differences are as important as reasons for similarities, and sometimes explanations will be needed for the different sources of similar results.

9. Present the subject not only for its own sake ( a perfectly valid objective for the research scholar) but as a key to the premises on which people base or have based their thought and action.

10. These materials will differ from the usual lesson plans in that they must include all the content and all the specific devices (particularly when developing abstract concepts) needed for the successful presentation of the concepts with which the materials deal. Don't merely suggest the use of, but include pictures, map overlays, blackboard stick figures, illustrative anecdotes, etc. Technically complex or expensive materials that cannot be included (films, phonograph records, etc.) should be described

in detail so that the prospective user can determine their usefulness in any given situation without preview. Give sources and costs.

11. Use attention-getting and attention-directing devices -- captions, underlining of key sentences, marginal notes, charts, interpolation of leading and open-end questions, etc. Avoid the encyclopaedic style!

12. Direct the materials, insofar as possible, to specific grades or ability levels. Many otherwise excellent items fail because they try to reach too wide a range of abilities or interests. On the other hand, provide as many suggestions and cross-references as possible so that the materials may be used in many different classes and contexts within a given ability-level.

13. Provide discussion questions that will help the teacher develop your main points and lead to pupil value-judgments that you want to achieve.

14. Provide annotated bibliographies. Emphasize sources available to the non-specialist. If materials exist on several levels of complexity, provide separate lists for readers of different abilities.

## Example of Material on Industrialization

The following example is presented to illustrate the application of the above guidelines in actual unit production.

## INDUSTRIALIZATION

### The United States, Japan, and China

### Area of Application

a. United States History 1: Rise of American industry before the Civil War.

b. United States History 2: U.S. involvement in Asia in the twentieth century.

### Objectives

Content:

a. Understanding of the nature of an underdeveloped country.

b. Understanding of what the experiences in industrialization have been in the United States, Japan and China.

c. Awareness of the factors necessary before any country can industrialize.

d. Evaluation of the relevance (or lack of relevance) of the experiences of the United States, Japan and China as patterns for the growth of today's underdeveloped nations.

Skills:

a. Reading analytically to isolate key elements of a problem from several sources.

b. Ability to apply these elements to other different situations.

Attitude:

a. Appreciation of the unusual factors in United States industrial development and of the difficulty of generalizing from our example.

## Materials

a. A copy of the readings for each student.

b. A large wall map of the world (not absolutely essential but most helpful).

## Procedures

The unit is designed for three class periods but can be expanded or contracted at your discretion. The following are suggestions which may prove useful in teaching the unit.

The kinds of questions which a teacher asks his students may be classified by degree of complexity:

A. Knowledge and Comprehension: these range from recall of specifics to translation and interpretation of materials. These are usually asked in the order that they arise from the material.

B. Analysis: these include key elements and relationships. They are usually asked after the last item or element appears in the material.

C. Application, Synthesis, and Evaluation: these include problem solving, pulling ideas together, and judging by internal and external standards. Such questions are usually asked at the end of a lesson or unit and may be used as essay examination questions.

Questions concerning this unit have been classified according to type, and the type is indicated by the letter A, B, or C.

a. Opener (last few minutes of period before beginning the unit): What is an underdeveloped country? If you visited such a country, what would you see - or not see - around you that would tell you it was underdeveloped? (Write all answers which are volunteered on the board and save for discussion.)

b. Distribute the readings to the students, briefly explaining that the purpose of the unit is to explore the reasons that some countries have become industrial and modern while others have not and how industrialization is accomplished.

c. Assignment: Students are to read the Introduction and Part I (3 pages) before the next class period. Write questions for discussion (see d.) on the board, if you wish or simply bring them up in class.

d. Discussion (first day):

Part I (Characteristics of an Underdeveloped Country)
What is meant by underemployment? (A)
How did the peasants usually spend what little extra money they had? (A)
How did lack of modern transportation affect trade? (A)
Make a list of some developed or partly developed countries. (A) (Western Europe except Spain and Portugal, U.S., Canada, Japan, USSR, Australia, Argentina, Republic of South Africa, Israel)
Is every part of each country developed , or are there underdeveloped areas within countries? Name some. (A) (Asian USSR, American South, tribal South Africa, northern Canada, inland Australia)
In what parts of the world are most of the underdeveloped countries located? (A) (Asia, Africa, Latin America)
From the reading and comments following, make a list of the characteristics of underdeveloped nations.(B)
Compare the list with the one made in class yesterday. Which of the characteristics cannot be easily seen by a visitor? (B)
NOTE: Another way of approaching the characteristics of underdeveloped countries is by using a series of overlay transparency maps of the world, showing population, per capita income, rivers, natural resources, etc.

e. Assignment: Students begin reading Part II (5 pages) in class (if there's time) and complete the reading before the next class period.

f. Discussion (second day):

Part II (The Process of Industrialization)

What is an entrepreneur? (A) (Man willing to take risks to start a business)

What are factors of production? (A) (what goes into the finished product: iron ore, coal, power and labor - steel)

What crops do big commercial farms grow? (A) (wheat, corn, cotton, livestock, etc.) Where are they located? (West, South, Middle West)

How could the government lessen competition? (A) (allowing monopoly, raising tariff on imported industrial products)

What were Japan's problems in trying to industrialize? (B)

What special problems did China have in trying to industrialize? (B)

What was the difference in the role played by government in the United States and Chinese development? (B) (Note: In Japan the government started some industries, then turned them over to private owners. Others were kept; there is more government ownership than in the U.S.)

China was able to borrow from the USSR. From which countries were the United States and Japan able to borrow? (B)

g. Assignment: Beginning in class, each student is to make a chart showing factors which were important in U.S., Japanese and Chinese industrialization. Probably the easiest way to do this is to first list those factors (both directly stated and implied) which were important in the United States, adding others which appear only in China or Japan (or both) at the bottom of the list. A sample chart follows.

| Factors | U.S. | Japan | China |
|---|---|---|---|
| Raw material and power resources | yes | yes | yes |
| Large cheap labor supply | yes | yes | yes |
| Domestic and foreign capital | yes | ? | yes |
| Entrepreneurs | yes | no | no |
| Energetic people | yes | yes | ? |
| Transportation system | yes | yes | ? |
| National market | yes | ? | ? |
| Specialized labor | yes | yes | no |
| Commercial farming | yes | no | no |
| Government favoring industry | yes | ? | yes |
| No wars | ? | Yes | ? |
| International market | no | yes | no |
| Borrowing from others | ? | ? | yes |

h. Discussion (third day) summary and extension:

From their charts, ask the students to pick out those factors which are essential for industrialization. Make a list on the board from volunteered student answers, asking volunteers to explain why they think a particular factor is essential.(C) Here is a sample list of essentials:

1. A strong government in favor of industrialization.
2. A group of enterprising men to lead the country toward industrialization.
3. Skilled local or immigrant workers.
4. Natural resources or ways of importing them.
5. More farm products to feed industrial workers.
6. Private, government, and/or foreign capital to be invested.
7. A national or international market for products.
8. A good transportation system inside and outside the country.

Now ask students to go back to the characteristics of underdeveloped countries and see if there are other factors to be added.

9. A breaking down of the old ways of thinking and educating the people so they will accept industrialization.

Now ask why the United States, Japan and China actually started their industrialization process when they did.

10. A situation which pushes the country toward industrialization, such as a new technical development like railroad building, fear or envy of a more developed country, a political revolution, a new foreign market or loss of an old one, foreign aid or investment.

Discussion should now center on how these key elements can be provided for those countries lacking them, relationship of internal to external means, type of economic system most likely to succeed in providing them, whether a standard answer is possible with different situations in different countries.

## Teacher's Evaluation

Immediate impressions of success or failure of the unit as a whole and its specific section. Suggestions for improvement.

## Material for Students

### Introduction

One of today's most urgent problems concerns the vast differences among nations in standards of living. We recognize these differences when we speak of the rich and the poor nations, the primitive and the modern, the "haves" and the "have nots," and the developed and the underdeveloped.

The reasons for national poverty are complex; they may include lack of resources, colonial misrule, stagnant society, overpopulation, corrupt government, ignorance, and many other. First we must understand why nations are underdeveloped, but the real problem is how to change the situation, to bridge the gulf between poverty and affluence. In other words, since industrialization is the key to national wealth, the "have not" nations must find ways to industrialize.

At this point a number of questions naturally arise. Exactly what is an underdeveloped country? Why and how have other countries industrialized successfully? What does a nation need in order to industrialize?

In this unit we are going to look at three very different countries,two who have industrialized and one which is now making the attempt: the United States, Japan, and China. Perhaps their experiences may provide us with some answers.

## I. The Characteristics of an Underdeveloped Country

Most underdeveloped countries have what is called a "traditional society." To say that a society is traditional is not to say that it has not changed. Such societies do change in many areas, such as amount of trade, productivity of farming, kinds and number of handicrafts and small industries, population size and income, and national and local customs. What they lack are all or some of the elements needed for modernization or industrialization.

Here is a description of one traditional society, rural China before the Communists came to power.

(Selection from pp. 10-12. Alexander Eckstein, Communist China's Economic Growth and Foreign Trade. New York: McGraw-Hill Book Company, 1966. Copyright by Council on Foreign Relations, Inc.)

China's situation, although typical of many underdeveloped countries, was not typical of all. Some underdeveloped countries have very low population with the problem of not enough people to grow food, let alone a surplus for industrial labor.

Other characteristics frequently found in underdeveloped nations but not mentioned in the reading are low education levels and a rigid social class system with a small wealthy group at the top, which gained its wealth from landholding. This elite would oppose industrialization unless they could see benefits for themselves in the process.

Yet another characteristic might be the location of cities mainly for convenience in sending raw materials or handicrafts to former colonial masters.

## II. The Process of Industrialization

1. At this point we will look at the ways three countries began to industrialize. The first country, which was underdeveloped economically but did not have a typical traditional society, is the United States during the first half of the Nineteenth Century.

(Selection from pp. 4-19. Samuel P. Hays, The Response to Industrialism. Chicago: The Univeristy of Chicago Press, 1957. Copyright by the Univeristy of Chicago.)

2. The second country is Japan, which was partly forced out of her traditional ways and into industrialization by pressure from the West.

(Selection from pp. 69-80. Edwin O. Reischauer, The United States and Japan. New York: The Viking Press, 1965. Copyright by the President and Fellows of Harvard College.)

3. The third and last country is China, which entered the process of industrialization, after largely unsuccessful earlier attempts, when the Communists won the civil war in 1949. Her method is through complete government plan, as contrasted with the only partially planned process in the United States and Japan.

(Selection from pp. 14-28. Alexander Eckstein, Communist China's Economic Growth and Foreign Trade. New York: McGraw-Hill Book Company, 1966. Copyright by Council on Foreign Relations, Inc.)

## C. Guidelines for Preparing Discovery Units for

## Secondary Schools

The discovery units for secondary courses are designed to achieve four basic goals:

(1) The student should acquire knowledge concerning contemporary Asian life.
(2) The student should increase his ability to determine the validity of information.
(3) The student should increase his ability to develop from evidence warranted generalizations and conclusions concerning social affairs.

(4) The student should develop reasonable conclusions and generalizations concerning important elements of contemporary Asia. Such conclusions and generalizations should, through their effect upon attitudes and values, influence student behavior.

In order to achieve the stated goals, each of the discovery units constituting the Secondary Program in Asian Studies should perform three functions (in terms of the student):

(1) The student should encounter a specific Asian problem or topic to be considered.

(2) The student should acquire valid information pertinent to the problem or topic being considered.

(3) The student should develop generalizations reasonably related to the problem or topic being considered.

The program goals as well as the objectives or functions of each unit may appear relatively uncomplicated. The writer, however, should not be deceived. To achieve the program goals and objectives, a thoughtful design is needed whereby the most effective articles, questions, and pace are provided. In order to comply with the three basic demands for each unit, it has been necessary to develop a unit format that not only provides for the student but one that also provides for the teacher. The materials cannot be separated from the teaching strategies if the discovery units are to be successful.

The units must be divided into a student manual and a teacher guide. Both the guide and the manual must be integrated carefully with consideration for the goals of the program. Even though the manual and the guide are developed together, each has specific functions:

The Student Manual

(1) The student manual should clearly identify or designate the specific Asian problem, issue, or topic to be considered in the unit.
(2) The student manual should provide sufficient information in order that reasonable and logical generalizations or conclusions can be developed.
(3) The student manual should provide the student with a few questions to stimulate a response leading to the formation of generalizations or conclusions.

The Teacher Guide

(1) The teacher guide should introduce the unit to the teacher by: (a) clearly designating the problem, issue, or topic being considered; (b) indicating in a general statement the

B. Providing the background material. The amount of background to be included in the introduction will vary greatly from unit to unit. If an obscure political problem is to be investigated, it very likely would be necessary to "fill in" the student with various historical events, laws, recent reactions, etc., taking place prior to the particular episodes or events being considered. Remember that the Korean War happened before the student reading these units was born. The student must be prepared for the unit materials if positive results are to be expected. Certain topics such as "Life in an Indian Village" may not require more than a few words to introduce the unit. The author should use his judgment as to what a typical tenth-grade student should need.

## II. The Readings

This section is, of course, the most important part of the unit; it includes all of the readings provided to the student. As each reading performs a separate task (e.g., by presenting another view or additional information), it is somewhat autonomous. Therefore, the author should consider this section of the student manual to be divided into as many parts as there are readings. Each part of Section II must be constructed in a specific manner that includes a short introduction to the reading, one or two directive questions, and the reading itself.

A. Introducing the reading. A very short introduction to the reading is necessary to enable the student to judge what information may be revealed by what he is about to read. Also, if information is available concerning the author, it should be included. For example, "The following reading has been taken from the book, A Report From A Chinese Village, which depicts life in a mainland Chinese village. The author, Jan Myrdal, is a Swedish journalist and writer who received permission to travel throughout China during 1962. His one month stay in Liu Ling, a village in the northern province of Shensi, resulted in the book from which this reading has been selected." Following the information concerning the reading and the author is the "direction" provided by one or two questions or statements. For example, "The student should pay attention to the attitudes of the people toward the cooperative farm system and toward the conditions under which they live." "Do any statements made by Jan Myrdal indicate a particular bias or attitude?" Obviously, some readings will need slightly more detailed introduction, and others may demand less. In fact, in some situations the author may wish to omit introductory information in order to have the students speculate on the position, experience, bias, etc., of the writer of the article. In such a situation, the author of the unit must provide the necessary background information in the teacher guide. The short directive statements or questions may also vary from being extremely demanding and directive in one situation to being rather general in another situation. It is quite possible in some rare situations for the student to read an article without being directed by introductory statements or questions.

B. The Readings. Each reading should be an integral part of the unit in terms of accomplishing the objectives of the unit. Each reading should contribute facts, opinions, general information, etc., which would assist the student in his attempt to resolve the unit problem or to develop understanding about the topic. Several rules for the selection of readings must be followed.

1. The tenth-grade student must be able to understand the readings without much difficulty. This program is geared to the average student, not to the most capable 10 to 20 percent of a school population.

2. The materials should be "significant." That is, the articles must be important or meaningful to the student; he should feel that the article considers important events or subjects.

3. The articles should be read by the student with a sense of enjoyment or excitement; the articles should be provocative and interesting. What the author himself may think is stimulating may not be of particular interest to the student. If the student is not excited or enthusiastic about the readings, the unit will fail to be successful. Remember, the author is developing a unit for high school students; he is not writing a seminar research paper.

4. The student's first encounter with the unit is important. The first article he reads must be highly exciting or extremely intriguing. It is necessary to "hook" the student with a powerful confrantation (often involving a "gut issue"). The author of the unit must select an introductory article that usually grabs the attention of the student. After reading this article, the student must feel eager to continue with the unit in order to find out more about the idea, problem, or topic presented. This confrontation article must somehow represent in dramatic terms the problem or topic of the unit. While the title of the unit and the introduction may clearly designate the purpose and focus of the unit in abstract terms, the first article must represent the purpose in realistic (usually human) terms.

5. Generally, there should be from five to ten readings, each composed of some two to seven pages. The units generally should take from three to seven days "to teach."

6. The readings should be primary if possible. The stress should not be upon what scholars think about the subjects, but what the student, having read original or primary accounts or documents, thinks. Whenever possible, personal

accounts expressed in the first person singular should be included. The human response, illustrated by those most directly involved, is of more importance than a view presented by an uninvolved scholar.

## III. The Generalizations

The student's development of generalizations is of great importance. One of the fundamental purposes of the unit is to have the student be able to draw his own conclusions or make judgments about the basic issue, problem, or concern of the unit. This is the point at which the student should be presented with one, two, or three carefully chosen questions that somehow demand that information gleaned from various readings of the unit be considered. These questions should be rather broad and nonspecific (in the sense that the student is not forced into certain inescapable conclusions), yet at the same time point the way for the class discussions to follow.

The very few main questions should be provided to the student in a section of the unit entitled "The Generalizations." These questions are to be the springboards for class discussions in which the teacher must play the important role of assisting the student in developing logical or reasonable conclusions and generalizations. It should be noted that the teacher has been provided several sub-questions in the teacher manual to be asked in connection with each main question. In most cases additional questions are included in the teacher manual to assist the teacher in helping the student fully consider the implications of the main questions (provided in the student manual).

The third section, entitled "The Generalizations," is simply a few questions designed to create a productive class discussion through which the student is able to develop his own insights and conclusions. An example of the questions to be included in this section (after having read the articles in a unit considering the importance of food in Asia) follows:

1. Generally, what results from the threat of food shortages in Asia?
2. What problems are faced by those Asians wishing to improve the supply of food?

(Please note that questions included in the teacher manual would suggest that the teacher ask about possible (a) economic, (b) cultural, (c) religious, and (d) foreign policy effects brought about by the threat of food shortages. Also, in connection with question #2, the teacher manual would suggest that the teacher ask about the (a) natural resources, (b) population, (c) methods of agricultural labor utilized, (d) cultural traditions, and (e) political developments as areas to be considered in respect to the challenge of increasing food supply.)

## The Teacher Guide

The teacher guide is composed of four distinct sections: (1) introduction to the unit; (2) suggestions for student-teacher consideration of the unit's readings; (3) suggested questions to assist the development of generalizations; and (4) sample examination to test students.

### I. Introduction

The introduction should perform three functions: It should clearly designate the issue, topic, or problem being considered in the unit; it should describe in general terms what the articles or readings together accomplish; and, it should indicate what generalizations or conclusions are usually reached by students.

A. The topic or problem. The topic or problem (whichever is most suitable for the subject area being considered) should be clearly designated to the teacher as well as the student. If the introduction to the student clearly illustrates the subject problem or topic to be grappled with, a short sentence reiterating the statement given to the student should suffice. If it would be helpful to the teacher, inform him of any other unit problems or issues that inevitably arise through class discussion.

B. The purpose of the unit. The purpose of the unit should be indicated to the teacher. A unit may tend to stress one aspect of a problem or it may attempt to consider implications of a particular topic that extend far beyond the immediate confines or limits of its title. In either case the teacher should be informed of the possible implications, emphases, or limits of the unit. The purpose of a unit considering food supply in Asia may be to illustrate the fundamental needs of man and the role of society in realizing these needs, or it may be to illustrate the effect of food shortages upon industrial progress. In either case the teacher should know what the author intends to produce in his unit. The individual readings may demonstrate certain aspects of a problem; together they may provide a relatively developed view of the problem; The general function of the various readings as a collection should be described in the introduction. For example, the author may state that each article illustrates a different view of the same basic problem and that each view contributes a particular bit of evidence necessary for a class attempt to generalize about the problem. Such a comment would help the teacher understand the design of the unit as well as understand the purpose of each reading.

C. The unit generalizations. The one or two main conclusion (s) or generalization (s) likely to be discussed by the student after completing the unit should be indicated in general terms by the author.

(Remember, one of the objectives of the program is to create units that enable generalizations concerned with Asian life to be developed.) The format of the units in which various articles or readings are selected around a particular theme or problem suggests that certain generalizations or conclusions to be constructed by the student may be predicted. The author, by experimental use of the materials, should be able to anticipate the type of generalization (s) most likely to be reached. The teacher having this information at the beginning of the unit should feel more secure in "teaching the unit," than if he were unaware of the possible outcomes. It should be noted that the author may find it possible to state "B" (the purpose of the unit) and "C" (the unit generalizations) together in the teacher guide.

II. Teaching Strategies

This second part of the teacher guide is divided into as many parts as there are readings. Each reading should be represented by at least a one-paragraph summary.

A. It is necessary to provide a short summary (4-15 lines of each reading) due to the fact that some teachers may fail to read all of the materials assigned to the student. The summary should stress the role the author feels each reading plays in the unit.

B. Following each summary should be approximately four to eight questions that the teacher may find useful in conducting the class discussions. Simple "fact" questions should not be stressed. Three or four questions should emphasize the understanding of the reading while the three or four remaining questions should force the student to "manipulate" the information encountered in the article. The kind of question that forces the student to make a value judgment, to predict, or to synthesize hitherto unrelated facts or opinions into a general statement seems most suitable for determining whether or not the student has seriously read the article. The stress of the questions at this point is upon "getting the information on the table" rather than engaging in discussions leading to final conclusions or generalizations. Concluding or generalizing about the unit topic or problem will for the most part take place later.

C. Following each reading's summary and list of questions, advice to the teacher concerning the analysis of the reading should be included. Some social studies programs have critical thinking or analysis skills as their central concern. While the Secondary Program in Asian Studies does not focus exclusively on analytical skills, certainly it does consider their development as being important in any social studies class. The student should be able to read an article and reasonably evaluate its potential validity. (Validity for purposes of this program means "undistorted information" or "reasonably objective statements.") The author must call the teacher's attention to each article's possible weaknesses and strengths which seem out of the ordinary. That is, some subjectivity or even inaccuracy is normally acceptable in an article. (Can frame of reference problems ever be avoided?) However, where information is definitely questionable for one reason or another, the teacher should have the student discover the possibility of "error". Also, where an article displays some obvious strength, it would be wise to have the student discover the power of the article. The following list of analytical skills may be helpful in suggesting specific items to be evaluated in a particular reading:

1. Ability to recognize underlying assumptions
2. Ability to recognize bias and emotional factors (recognition of the difference between reportive and emotive language)
3. Ability to distinguish between facts, hearsay, and inferences as much as possible
4. Ability to distinguish between verifiable and unverifiable data
5. Ability to distinguish between relevant and irrelevant data
6. Ability to recognize adequacy of data
7. Ability to distinguish between essential and nonessential data
8. Ability to determine whether or not the facts support the conclusions (determining the validity of conclusions)

If the author feels that a particular weakness or strength exists, he should note what section of the article should be evaluated. For example, the author may state: "The teacher may wish to call attention to the fact that the person describing the Communist Chinese village is a violent anti-Communist who has not been to China since the Communists took control. The teacher could state this to the student and have him explore the implications." It should be noted that an article or reading rarely can be examined for more than one or two possible weaknesses. In some cases there very likely is no particular reason for analyzing the "validity" of an article. However, where it may be fruitful for the student to evaluate the article, the particular area to be examined should be pointed out to the teacher.

## III. The Process of Generalizing

Two of the original four goals for the Secondary Program in Asian Studies involve the formation of generalizations. (Generalizations as defined in this program are general conclusions or statements which have been inductively created or developed by the student. That is, the student views information encountered in his reading, analyzes it for validity, and then selects the pertinent valid information as evidence with which he may develop insights, positions, views, conclusions, or general understandings; he creates wholes out of parts.) It is necessary that the student practice the process of generalizing or synthesizing in order to increase his ability to discover relationships, ideas, solutions, or insights concerned with the various aspects of his own life.

The general practice of developing warranted conclusions or of generalizing from the information provided in the units is relatively uncomplicated. It should be suggested to the teacher that he have the class read and "answer" orally one or two questions directed to the student at the end of the unit. (It should be noted that these questions are always quite general and usually demand that the student "think back" or review the various readings encountered in the unit.) In answering the questions provided in the student manual, the class is coming to grips with or developing insight into the problem(s) and complexities of the unit. If the unit is basically topical rather than problem centered, the student is now becoming more aware of the implications of the unit issue, concern, or episode. The student, in answering the questions, should be calling upon all of the readings, not upon one or two. The author may suggest to the teacher that he have the student prepare short formal statements in response to the questions provided. Remember, an ideal unit would be composed of various readings, each of which would contribute evidence for an intellectual grappling with a complex problem or topic. An ideal unit would force the student to review all he has read in light of the final unit question(s). Through this process of review and inquiry, the student may discover for himself certain insight, conclusions, or generalizations.

Most units in the section on generalizations in the student manual list one, two, or three main questions. The teacher, however, will need several supplementary questions to assist in directing the class toward a logical and productive consideration of these main **questions**. The teacher manual, therefore, should list the main questions in the form they have been provided in the student manual, and under these main questions should be listed several sub-questions which should assist the teacher in conducting a comprehensive inquiry. (Various discussions with teachers have indicated to the directors of this project that teachers very much want lists of suggested questions.)

The "discovery" that takes place is the student's synthesis or creating wholes out of parts. Therefore, caution should be taken in developing the questions for both the teacher and student. No question should provide the conclusion or generalization; no question or statement should summarize or provide the "answer" even indirectly. The teacher should be assisted in the attempt to have the student discover for himself what the answers, if there are any, might be. At all costs avoid direct questions that force the student into some inescapable conclusion; allow the student appreciable intellectual freedom. Don't tell him what generalizations or conclusions may be most reasonable; let the student decide. Some educators feel that asking good questions is the quintessence of the art of teaching. Even though the author is requested to provide only one to three questions in the student manual and perhaps only two to five additional or sub-questions for each question, this is a most difficult task. Do not create questions as an afterthought; they are crucial to the success of the unit.

## IV. Student Evaluation

Very often the student, in discovering insights or generalizations "on his own," is providing the teacher with the best possible evidence for evaluating the student's learning resulting from the unit reading and class discussions. Somehow the examination at the termination of the unit should test ability to generalize intelligently about the topic or problem investigated. The examination should not attempt to measure the acquisition of knowledge; it should attempt to measure the use of knowledge.

All too often a good course or unit is greatly harmed by improper testing. For example, an exciting unit, stressing classroom discussion and verbal explorations, debates, and formation of generalizations, that ends by testing the student for his ability to recall or recognize obscure facts would be not only unfair to the student but harmful for future student inquiry performance. The author should be imaginative and thoughtful in designing the unit examination. He should continue with the "spirit" of the unit and stress what the author himself believes to be important.

A sample examination must be included as many teachers have to be educated to develop tests which test what has been taught. Virtually all teachers interviewed have expressed a desire "to see a sample examination."

## Example from Unit on Role of Women in Asia

The following example illustrates application of the guidelines.

## THE TEACHER GUIDE FOR THE ROLE OF WOMEN IN ASIA

### I. INTRODUCTION

A. This unit considers the changing role of women in Asia. This role must be examined in the context of 1) Asia's efforts to industrialize, and 2) its preeminence in world politics. The role of Asian women should also be evaluated in human terms--the way the women feel about themaelves in a rapidly changing world.

B. The purpose of this unit is to help students formulate conclusions about the role of women in Asia today. An attempt has been made to select readings that point out the diversity and similarity of their roles in various Asian countries. Although the primary concern will be the women of Asia, students should be led by these readings to consider the role of women in the United States and to make comparisons. The student will also come to some understanding of family life in general.

C. This unit has eleven readings. The teacher, depending on the availability of the unit booklets, can assign the readings to be done at home and discussed in class or, taking more time, can have students read during class time. Each article should be discussed independently. The unit has two points at which conclusions should be reached. The first seven articles deal with the traditional role of women in Asia. These should be summarized. The contemporary role of women in Asia is discussed in the last four articles. After these have been read they should be summarized. Examples have been chosen from the two largest countries in Asia -- India and China. Java has been included to illustrate the impact of the Moslem religion on the role of women. Japan has been excluded only because of lack of space. The teacher may urge selected students to find material on the role of women in Southeast Asia and Japan.

During class discussion the teacher should help students to:

1) obtain factual information that will help them to understand the reading
2) evaluate the reading as to its validity
3) draw general conclusions. All readings, with the exception of one, "Women of India," represent eye witness accounts and personal experiences.

## II. TEACHING STRATEGIES FOR READING I, "SUTTEE"

A. The first article is intended to capture student curiosity and interest. It presents an entirely new picture of widow self-death (suttee). This ancient Indian custom was outlawed by the British and looked down on by the western world as an example of "native primitiveness." The author who writes this eyewitness account is British. The reading should bring speculation on the part of students as to the historical role of women in Asia.

B. Questions:

1. What part did the families of the widow play?
2. Who wrote this account? Is it true? Why didn't the author interfere?
3. What part, if any, did religion play?
4. Could this be considered murder or suicide? Why?
5. How did suttee conflict with British values?

C. Analysis:

Discuss with students the author's background as presented in the student's manual. Point out that it is the account of only one personal witness to suttee. Other accounts describe unwilling widows who were forced to participate in self-death.

## II. TEACHING STRATEGIES FOR READING II, "IN FAMILY COURTYARDS"

A. Life for the women in an Indian family revolves around the courtyard. Here the children are loved and cared for. Here girls are taught their role in the family. This article illustrates that women in India have historically been subjugated by their husbands. Women worked very hard and from childhood were taught to accept and be content with this secondary role. Except for minor changes, the courtyard of 1960 is very much the same.

B. Questions:

1. How do Indian women feel toward their children? Is this like mothers in our country do? (Remember in a joint family duties are shared. There will always be older children, grandmother, or several women to devote almost full time attention to children.)
2. What superstitions affect the way women live in the household and treat their children?
3. In what ways are girls treated differently from boys?
4. How are new brides and husbands supposed to act towards one another?
5. How do women feel towards their husbands?
6. How does a widow act in the family?

C. Analysis:

It is important that students test the validity of this article. The teacher should help the students by asking the following questions:

1. Do the authors have direct experience with what they are writing?
2. Is there anything in the authors' experience to slant their opinions? (Remember they were missionaries.)
3. Is there anything in their writing that indicates their personal feelings towards India and Indians? (See the last paragraph of "In Family Courtyards.")

## II. TEACHING STRATEGIES FOR READING III, "NECTAR IN A SIEVE"

A. This reading illustrates the concern of parents who desired to make the very best possible marriage for their daughter. The marriage is very much a family concern. The dowry is most important in making a suitable match. The daughter, although only fourteen, accepted what her parents arranged for her. It is probably safe to estimate that the majority of Indian marriages are still arranged marriages.

B. Questions:

1. What is the function of the dowry?
2. Is there anything comparable in the United States?
3. What is the reason for the go-between?
4. What were the bride's concerns as she thought of her approaching marriage?
5. How did her parents feel toward her?
6. Are there any comparisons between this marriage service and marriages in our country?

C. Analysis:

Students might be asked how truth can be presented in a fictional work. The teacher might suggest comparing this fictional experience with a personal account of an Indian marriage. This suggestion leads naturally to Reading IV.

## II. TEACHING STRATEGIES FOR READING IV, "CHILD MARRIAGES AND PLAYING THE HUSBAND"

A. This reading illustrates the problems of child marriage. Both husband and wife were unprepared for the responsibilities thrust upon them. In spite of early misunderstandings, eventually Kasturbi and Gandhi became devoted to one another. The language may seem stilted to many students; the teacher might mention that the work was originally written in Gujarati. Some of

Gandhi's ideas on the purpose of life also are presented. These articles are very frank in attitude and indeed represent experiments in truth. Have the students express their opinions and feelings about these readings. This author (Faye Das) has talked with many older Indians who related experiences not unlike Gandhi's. They do not necessarily deplore the arranged marriage although some do; most, after a period of adjustment, have remarkably happy marriages. They are, almost unanimously, against child marriage.

B. Questions:

1. What is meant by the statement "they waste their substance, they waste their time?" (Most Indians will borrow heavily to finance a big wedding celebration and to provide a big dowry. This is one reason girls are not valued as highly as boys.) Ask the students if the trend in the U.S. is toward large, expensive weddings? Can the U.S. custom be compared to the Indian custom?
2. What were Gandhi's personal feelings toward his marriage? Why at the time was he happy over the prospect?
3. What do you think was Gandhi's idea of the ideal wife? Did he love his wife? Can love be expected to come after marriage? What was his wife's reaction?

C. Analysis:

Discuss with students the validity of this reading. Do the moral and spiritual values held by Gandhi interfere with objective reporting? Is it possible to accurately remember one's feelings after a long time span has evolved? How does this article compare with Reading III, "Nectar in a Sieve?"

## II. TEACHING STRATEGIES FOR READING V, "THE ANIMAL NATURE OF MAN"

A. There are many reasons for including this selection. This account provides a glimpse into the Chinese joint family and indicates the troubles a large family can have. It is a remarkably human story -- unhappiness between husband and wife could occur in any country, in any culture. Despite being a part of a male-dominated society, this woman, because of her personality, managed affairs to her satisfaction. Finally, it introduces students to the concept of concubinage, long accepted in traditional Chinese society.

B. Questions:

1. Why did the husband desire another woman (a concubine) ? Remember that in Chinese society a son needed to remember his parents after their death if their spirits were to rest in peace.

2. Either now or later have the students compare the Chinese joint family with the Indian joint family. An Indian family needed sons to light the parent's funeral pyre, but the Hindu could not have more than one wife; the Moslem could.
3. Were the ladies of the family willing to come to the wife's rescue? Are there any comparisons to western family life here?

C. Analysis:

The students should be asked to consider what questions they might ask to determine the accuracy of this reading. Possible questions might be: Does the writer know about what he is writing? How much time has elapsed from his childhood to the time he is writing? Is it significant that a man is writing? Might the story be different if a woman were writing? Does he have any reason to change the facts?

## II. TEACHING STRATEGIES FOR READING VI, "TENDER HEARTS"

A. This reading illustrates how boys and girls managed to communicate with one another even though theoretically there was to be little or no contact during adolescence. It also seems to show that a man's view of the female role is quite different from the woman's view.

B. It will not be necessary to discuss this article at great length. This might be a good opportunity to discuss the meaning of love in a western and Asian sense. Students might be asked if they think the author of this story was really in love? The author seems to think girls were treated better than boys. This idea does not fit in with what has been learned so far. Students might be asked to give possible explanations.

## II. TEACHING STRATEGIES FOR READING VII, "LETTERS OF A JAVANESE PRINCESS"

A. These readings are significant because they clearly indicate that Moslem women in Asia occupy a position constantly subordinate to that of men. The readings present facts but also provide the reader with an understanding of the woman's feelings.

B. Questions:

Begin to analyze these readings by asking the students to list some of the facts presented. The teacher, with student help, might list on the board the Moslem laws which pertain to marriage and women. Tentative generalizations may then be made.

Students might be asked the following questions:
1. What is the role of Javanese women?
2. Do they have any rights?
3. What are Katrini's ideas about an ideal marriage?
4. Do you agree with these ideals?

C. Analysis:

The students should be encouraged to analyze these readings keeping in mind that they are written with emotion. Ask if they believe all Javanese women would feel like this? Might the author's more advanced education account for her feelings? Again students should carefully sort fact from opinion. However, students should clearly understand this is a first-hand account of the author's experiences written shortly after they happened. Might the feelings of the author be as important as the actual facts?

## ANALYSIS OF THE HISTORICAL ROLE OF WOMEN IN ASIA

At this point the teacher should stop and summarize what the students know about the traditional role of women in Asia. Stress the fact that the traditional role has been studied. The teacher might put three headings on the board: China, India, Java. Have the students suggest facts and ideas they have learned about the woman's role in each of these countries and list them on the board under the appropriate title. Indicate those items which are true for all three countries and probably all of Asia. The class should then review such items as the following: joint family, arranged marriages, child marriages, duties of wife and women, position of women in relation to men, feelings of women in Asia. If the teacher feels the class has mastered these ideas, go on to the next readings which will be concerned with the role of women in present day Asia.

## II. TEACHING STRATEGIES FOR READING VIII, "THE FAMILY"

A. This reading illustrates that there has been a great change in the Chinese family. It also indicates that what is publicly advocated may not be carried out in practice. It is a lesson in learning reality from fiction.

B. Questions:

In many ways this entire lesson will be checking the validity of the article in question. In the beginning of the discussion try to elicit as much information and ideas from the students themselves as possible. The students could be led to the point where they realize they must have more information to determine the validity of the article. Then the teacher could supply the necessary information or direct students to other available sources. The students could be asked:

1. What do you suppose he meant by "socialist ideas" and "bourgeois decadence" ?
2. Could the fact that he had been drinking indicate anything? Would he be more likely to tell the truth?
3. Were Colonel Li's actual family practices different from what he suggests as the Marxist ideal? What conclusions could be drawn from this?

At this point the students should realize they need more information to determine the accuracy of the article.

C. Analysis:

All China "experts" are in agreement that there have been profound changes in family life in China. The role of women has been most changed. The family consists primarily of husband, wife and children. The marriage law of the People's Republic defines the marriage contract as one made freely between individuals with equality of rights as citizens. The law bans arranged marriages and matchmakers, concubinage, bigamy, child betrothal, and sale of daughters and wives. Husband and wife share ownership and management of family property and responsibility for the care and support of their children as well as aging parents. The right of divorce is guaranteed both parties. The law and actual practice can be very different. However, it must be remembered in China the government is all important and exercises great influence.

## II. TEACHING STRATEGIES FOR READING IX, "STEEL, SEX AND POLITICS"

A. This article indicates that Chinese women are encouraged to seek occupations and training on an equal level with men. Chinese girls work in the fields and factories. Be careful not to put a Western value judgment on this fact. Remember that Chinese girls have always worked hard. Begin to think of the hard work done by Western women. This article shows that girls of different backgrounds have equal opportunities and that the girls have a social life similar to that of the Western girls.

B. Questions:

1. Why do you think the government encourages women to become engineers?
2. What was the social life of the girls like?
3. Did they plan to be married in the future?
4. Did they seem happy and content with their lives?

C. Analysis:

To check the accuracy of this article the teacher should refer to Reading VII and the information concerning the author. Almost all information from China indicates that women have entered all occupations previously reserved for men. Girls from all social levels are encouraged to seek training and employment.

## II. TEACHING STRATEGIES FOR READING X, "INTERVIEW WITH INDIRA GANDHI"

A. The teacher should direct the students to reread Reading I with special emphasis on the second section which deals with India in 1960. The conclusions are precisely stated. The vast section of peasant women live much as their grandmothers did in 1930. The role of these women (peasants make up 80% of the Indian population) has not radically changed. However, this author's (Faye Das) experience both in India and in talking with many Indians here would indicate there is a change slowly taking place in the villages. More and more village girls are receiving a fundamental grammar school education and it would be expected that in the future this would bring about change.

This reading has been included because India has selected a woman Prime Minister. The students should immediately question the anachronism of this event. In this interview Indira Gandhi indicates the events of her life which led her to this important position and her feelings about love, marriage, and the role of women. This interview illustrates that Indira Gandhi had a unique life that prepared her for this most unusual job. It also shows that even in her most liberal family she frequently had to fight tradition to be free and independent as a woman.

B. Questions:

1. What in Indira's background prepared her for her unique role?
2. Was there anything traditional about her early life?
3. In what ways was she involved in politics?
4. In this interview does she indicate the role she thinks women should play?
5. Do you think she is a modern woman? Give examples to support your answer.
6. Why did India select this woman to be her leader when Indian women have always played a secondary role?

C. Analysis:

This article will introduce students to a different historical method--the interview. Discuss with students this technique as a method in the study of history. Suggest that the students formulate questions to test the interview's validity. Such questions might include: Does the person being interviewed have any reason to distort the answers? What training does the interviewer have? The types of questions asked can be most significant. Arnold Michaelis, who wrote this article, has interviewed many prominent people. He has been heard on television and radio as well as in films. He was a United Nations correspondent. He knew Madame Gandhi before this interview took place.

## II. TEACHING STRATEGIES FOR READING XI, "THE WOMEN OF INDIA"

A. Because this reading deals with historical as well as modern India the teacher could ask the students to contribute information for a timeline that is written on the board. The title of the timeline might be, "The Development of Women's Position in India. It is not necessary that students memorize this data. It should merely serve as a framework and summary. From this point on the teacher should lead the students into a discussion of the modern-day role of Indian women. This reading concludes that the majority of Indian women live as they have for centuries in subjugation to their husbands. In the educated upper class and castes there are unlimited opportunities for women as exemplified by Indira Gandhi.

B. Questions:

1. Why does India have so many women in prominent positions?
2. From what kind of families do these women come?
3. Do men seem willing to accept this new role for Indian women?
4. What has the government done to change this role?

Here a comparison might be made between laws and reality in our own country. The students could be asked for examples within their own experiences, i.e., drinking and smoking among teenagers. Students should be asked to compare present day India with China. (Note that China has been able to change the lives of the peasant women as well as the wealthy women.) Students should be asked to compare the ability of a democratic government to institute change as compared with that of a communist government. What motives might each government have?

C. Analysis:

It would be most difficult for students to check the validity of this article. Information about the author is skimpy. Much of the material is historical information which this author believes to be accurate. The conclusions reached in this article seem to coincide with those of other material presented in this unit. Students might be asked to point out places where this material is in agreement with other readings.

## III. THE PROCESS OF GENERALIZING

It is important that the students strive to arrive at general and specific conclusions based on their readings. Every effort should be made to have the students discover and summarize according to their findings. The teacher should resist any attempt to tell conclusions, but he is responsible for guiding the class discussions to valid conclusions and solutions.

Recall with the students the major problem of the unit -- the role of women in Asia. The unit was concerned with 1) defining the traditional and historical role of women in Asia, 2) determining the present day status of women in Asia, and 3) comparing the roles of women in China, women in India, and women of Moslem heritage. Be sure students understand these considerations. Refer students to the questions in the introductions of the student's manual. Suggest that students quickly review all the articles skimming for information that will help them form conclusions. The students may wish to write down their general and specific conclusions.

A. Define the traditional and historical role of women in Asia.

1. In what ways were women subjugated to men?
2. In what ways did the joint family regulate the role of the women?
3. Why did women accept this role?
4. What role did the concubine play in Chinese family life?
5. How did Moslem laws affect the lives of women?

B. Determine the present day status of women in Asia.

1. Can it be assumed that Asian countries want to change the role of women judging by the laws they have made?
2. What possible changes might occur in Asian countries as a result of the new roles women are playing?
3. Is this change in the role of women for the better?
4. How do you think Asian women feel about the many changes taking place?

5. What possible problems will arise as the result of these changes?
6. What can government do to prevent anticipated problems?
7. What benefits will come to Asian countries as a result of the changing role of women?

C. Compare the role of women in China and India.

1. Are the laws of China and India ahead of actual practice concerning the legal rights of women?
2. What role is the government playing in each country?
3. Is the goal the same in each country?
4. Why do you think China has changed more rapidly than India in regard to the role of women?

## IV. STUDENT EVALUATION

EXAMINATION FOR THE UNIT THE ROLE OF WOMEN IN ASIA    100 points

A. Answer the following questions in short paragraphs. (5 points each)

1. What effect does a dowry have on a girl's marriage in India?
2. What considerations might a family take into account as they arrange a marriage in India?
3. Discuss several problems related to child marriage.
4. What purpose and role did concubines fulfill in the traditional Chinese family?
5. Why was it so important for a young wife to have children, especially boys in both India and China?

B. Answer the following questions in a page or less. (10 points each)

1. What part did the joint family play in keeping women subjugated to men? What changes can be anticipated as a result of the disintegration of the joint family?
2. What were the main differences between Moslem restrictions on women and the restrictions on Asian women of different religions? How did the restrictions affect the lives of Moslem women?
3. Can you suggest reasons as to why China has improved the position of women more rapidly than India?

C. Answer each in a paragraph or two. (3 points each)

What effect might the following have on women's role in India? In China? Why?

1. birth control

2. education
3. industrialization
4. laws allowing divorce
5. all jobs open to women

D. Limit your answer to less than a page. (10 points)

Can Indira Gandhi be held up as a model for all Indian women? Why or why not?

E. Limit your answer to two pages. (30 points)

Describe the role of the Indian peasant woman. Compare her life with that of the Chinese peasant and with that of women in America. Be sure to include the following points:

1. attitude toward husband
2. position and status in the family
3. responsibilities
4. attitude toward children
5. hopes for future

# STUDENT GUIDE FOR STUDY OF ROLE OF WOMEN IN ASIA

## INTRODUCTION

In the history of the world, the woman's role generally has been regulated to an obscure position. Only recently have most countries allowed opportunities for women to become business executives, artists, scientists, medical doctors, professors, or political leaders. In spite of the fact that Asia has had many well-known, even powerful women and that Ceylon and India have elected women prime ministers, it is in Asia that the woman has had little opportunity to develop her potential.

This unit, by first including seven articles considering the traditional role of the Asian woman and by then including four articles considering the contemporary role, should enable the student to cope with the following questions:

1. What is the historical role of women in Asia?

2. How do Asian countries differ in respect to the woman's role?

3. How has the woman's role in Asia changed?

4. How does the role of the Asian woman compare to that of the American woman?

Reading 1 ("Suttee") is from Corneille's Journal of My Service in India. This journal was recently discovered in France in the form of a long letter to the author's father. John Corneille spent three years in India beginning in 1754. He was unprejudiced but inexperienced as far as Indian customs were concerned. His journal offers accurate and sensible descriptions of places, people, and things. The 18th century language used may seem a little strange.

How do you feel about the subject of suttee (self-destruction of wife following her husband's death)? Why did the women in the following account want to die? Why, in your opinion, did the women remain poised? What do you think the position of women must have been during that period if suttee was encouraged?

Reading 2 ("In Family Courtyards") concerns the Wisers, who first came to Karimpur, India, a village east of Agra, to do a brief statistical survey in 1930. They were missionaries. They stayed five years and then returned in 1960. The Wisers knew that if they were to help the villagers they must first understand them. Thus, we have here their most sympathetic, understanding, and, in the author's opinion, accurate description of the Indian woman's life. Reading 2 includes the first description in 1930, followed by the description in 1960. This is the only time the present day Indian family will be included in this first section. The two readings are so related that it would be meaningless to separate them.

What is the significance of the courtyard to women? In what way does caste and social position affect the role of women? Do these women's lives revolve around the same things that U.S. women are concerned with?

Reading 3 ("Nectar in a Sieve") is a description of an Indian marriage from a novel describing Indian village life. A fictional account has been selected because it reads entertainingly and with feeling. The author, Kamala Markandaya, is from a Brahmin family of South India. She was educated at Madras University and worked on a weekly newspaper in India. Later she supported herself in London with her writing.

What considerations do parents have as they select a bride or groom? Are these the same considerations brides and grooms have in this country as they select mates?

Reading 4 ("Child Marriage") is from Gandhi's autobiography, The Story of My Experiments with Truth. Gandhi hardly needs an introduction. Born in India, married as a child, trained in London as a lawyer, he is best known for his advocacy of non-violence as a political weapon. He was the unquestioned leader who demanded the abolition of untouchability, the raising of women's status and many other social reforms. Of this book, he states, "I simply want to tell the story of my numerous experiments with truth, and as my life consists of nothing but these experiments, it is true that the story will take the shape of an autobiography." (from p. xii of the Introduction)

Why was Gandhi engaged several times before marriage? (Note that betrothal is a promise between parents.) What problems might arise as a result of early betrothal?

Reading 5 ("The Animal Nature of Man") is written by Chiang Yee who spent all of his youth in China. In this reading, he tells about his own family. He was trained as a chemist in Nanking and was governor of his native district of Kiu-Kiang. However, the writing and illustrating of books became his main interest. Here he writes with keen insight and humor on a subject in which few have found laughter. The cousin's domineering wife vehemently and comically opposes her husband's wish to bring another woman into his household.

What problems of the joint family are illustrated by this reading?

What might be the benefits of a joint family? What particular effect does it have on the role of women?

Reading 6 ("Tender Hearts") tenderly expresses a Chinese boy's first awakening to the opposite sex. The same author also wrote the preceding reading.

Do you think love means the same thing to an Asian as it does to a Westerner? Was the boy really in love?

Reading 7 ("Letters of a Javanese Princess") consists of parts of letters written in the late 19th century. Kartini was born in 1879 and died in childbirth at age 24. In these letters to a European it is not difficult to appreciate the heartfelt crying of a young girl who fears the kind of marriage and life she will lead as a Javanese. Despite the title she is not a princess but a daughter of a well-to-do official. She struggles all her short life to further the cause of Javanese women. In the end, she has a very short but happy marriage. These readings point out the marriage and family customs of Moslems in Asia.

What are the Moslem laws that pertain to marriage and women? What is the role of the Javanese woman? Does she have any rights? What are Katrini's ideas about an ideal marriage? Do you agree with these ideals?

Reading 8 ("The Family: Fact and Fancy") is part of a chapter from The Other Side of the River. This is a first-hand account of an interview. Mr. Snow lived in China for twelve years and returned after the communists took control. Mr. Snow has been criticized as being too pro-communist. Nevertheless he had a great deal of experience in Asia as a reporter and has lived in both pre-communist and post-communist China. He has many Chinese friends including Mao Tse-tung.

What information did Colonel Li Hsin-kung tell about his family before the revolution? What changes resulted from the revolution? Is he pleased with the changes? Does he seem to be aware of birth control? At what point does he seem to be giving "correct" answers?

Reading 9 ("Steel, Sex and Politics") represents a continuation of the previous reading. This article, however, more sharply focuses on the new role women are playing in China. This material consists of interviews Mr. Snow had with Chinese girls studying to be engineers.

From what kind of backgrounds do the girls come? Why did the girls decide to be engineers?

Reading 10 ("An Interview with Indira Gandhi") has been included because India has selected a woman prime minister -- Indira Gandhi. Indira Gandhi was interviewed by Arnold Michaelis who knew Madame Gandhi long before this interview. Indira Gandhi indicated the events of her life which led to this important position and her feelings about love, marriage and the role of women.

Compare the status and role of Indira Gandhi with those of the vast number of India's women, especially the village women. This can be done by rereading Reading 2, Section 2, which deals with India in 1960.

Reading 11 ("The Women of India") considers the role of women in India. It is written by Khushwant Singh, an Indian who presently is teaching in the department of religion at Princeton. While focusing upon Indira Gandhi, India's first woman Prime Minister, he points out that most Indian women continue to follow the ancient and established traditions, but for the upper class women there are unprecedented opportunities.

Why does life for so many women of India remain the same despite legal change?

## GENERALIZATIONS

I. In what way has the traditional role of women in Asia been changed?

II. Compare the role of women in various Asian countries with that of women in western nations.

III. What effect may the changing role of women have on Asian nations in the future?

# NOTES

1. Major John Corneille, Journal of My Service in India (London: The Folio Society, 1966), pp. 161-163.
2. William and Charlotte Wiser, Behind Mud Walls (Berkeley: University of California Press, 1964), pp. 72-86, 193-195.
3. Kamala Markandaya, Nectar in a Sieve (New York: New American Library, 1961), pp. 39-42.
4. Mohandas K. Gandhi, An Autobiography: The Story of My Experiments with Truth (Boston: Beacon Hill Press, 1965), pp. 8-14.
5. Chiang Yee, A Chinese Childhood (New York: W. W. Norton & Co., 1963), pp. 92-95.
6. Ibid., pp. 164-166.
7. Raden Adjerg Kartini, Letters of a Javanese Princess (New York: Norton & Co., 1964), pp. 81-82, 134-136, 41-42.
8. Edgar Snow, The Other Side of the River, Red China Today (New York: Random House, 1961), pp. 292-294.
9. Ibid., pp. 248-251.
10. Arnold Michaelis, "An Interview with Indira Gandhi," McCall's XCIII #7 (April, 1966), p. 104.
11. Khushwant Singh, "The Women of India," The New York Times Magazine Section 6, Part 1 (March 13, 1966), p. 24.

## Chapter IV

# ASSESSMENT OF INSTRUCTIONAL UNITS

The assessment of units of instruction included several phases. A preliminary phase was to obtain a critical review of materials by a specialist on Asian studies. The procedure in this phase was simply to have the specialist do a critical reading of the material to check basic information and interpretations. Any suggestions made by the specialist were incorporated before any material was further developed for tryout in the schools.

The main phase of the assessment program was that in which teachers evaluated the units in terms of their usefulness in classroom instruction. The general procedure was to provide materials for classroom tryout and have teachers keep notes on strengths and weaknesses. Although guidelines for evaluation were provided in order to direct attention to certain aspects of the materials, teachers were encouraged to react informally and to record notes directly on the materials. The informal notes were especially helpful in getting clues to use in revising materials.

Students' reactions to the units were obtained in two principal ways. The first was through classroom visitation during which observations were made and comments of students were noted. The second was by means of written comments which students were asked to make after completion of a unit.

A final phase of the assessment program included the analysis of tests which students had completed. This phase provided information that was useful in identifying both cognitive and affective outcomes of instruction. Some clues were obtained on vocabulary and other difficulties. However, best evidence on difficulties was obtained from teacher, not from tests.

Data obtained through the assessment program are presented in this and the following chapter. In this chapter emphasis is given to the assessment of materials by teachers. Reactions of students are also noted. Attention is given in the next chapter to data obtained by means of tests. The order of presentation in this chapter begins with the primary units and moves up the grades to include the unit on Japan and the units for use in secondary schools. Each item is identified by title and evaluated by means of a summary of comments and ratings made by teachers.

## A. Primary Units

Teachers were asked to make critical reviews of the two units for grade I, noting comments and suggested changes directly on the teacher's manual and the children's material. Although informal reactions were encouraged, teachers were requested to give special attention to the following:

1. Usefulness in the existing program of instruction
2. The extent to which children understood the material
3. The quality of the questions in the teacher's manual
4. The quality of the suggested learning activities
5. The organization--structure and sequence--of the materials
6. Specific suggestions for improving materials: poems, stories, music, art.

A summary of comments and suggestions made by two teachers about the primary units follows.

### Chinese Homes and Families

Usefulness in Current Program: Can be used for comparative study of family and school activities; might be shortened because of the crowded school program; another possibility is to use selected parts of the unit; for example, the section of work of members of the family could be used after work of the members of the students' own families has been studied.

Understanding of Material: The use of slides and pictures helped to make the material meaningful to most pupils; the section on traditional family life in old China was the most difficult, mainly because it was not clearly presented as an example of family life many years ago; this could be corrected by simply introducing the drawings as illustrations of a home in old China followed by pictures which show homes today; the section on old China might be shortened; the material on schools was satisfactory; the questions in the unit written on various levels of the taxonomy were good.

Learning Activities: Generally satisfactory and useful; most helpful were those that directly involved children in art activities, construction of cardboard and paper objects, clay work, and dramatization; least helpful were those in which the teacher read content about family and school life to the children; perhaps some of the latter could be eliminated and pictures or slides could be used in their place to provide information which children could use in various activities.

Structure and Sequence: It would be more effective to begin with modern families rather than with the traditional family in old China; children could then make comparisons of roles, division of labor, household equipment, rooms, and the like; this might be followed by a short sequence on the traditional family; the section on schools is OK.

Other Suggestions: Present the traditional family in a straightforward manner, not as "a dream that Lotus had of living with her relatives long ago." Include direct comparisons between their homes and our homes by adding questions such as, How is their kitchen like ours? How is it different? Why do they like it that way? Begin the development of the chart on page 21 earlier, perhaps after the first example of a home is introduced so that children can add to it as they study other homes; add singing activities and listening to tapes or records to the learning experiences; material on comparative size of China and the United States is not too meaningful; perhaps it could be eliminated from this unit and introduced later when children have developed concepts of size and area; include more examples of Chinese writing of common words and more stories to read to children.

## Indian Homes and Families

Usefulness in Current Program: Good to have an interesting and contrasting study of other families; children need to experience a different culture early in the program; might be shortened because of the crowded program in Grade I; useful to have a comparative study centered in India to use along with a study of our families and a family in Europe; yes, provided too much time is not given to it.

Understanding of Material: Meaningful to most children; good selection of pictures and drawings; questions quite helpful in interpreting pictures; children seemed to prefer colored photographs of activities more than the drawings--more realistic and easier to interpret; comparative map study of size of India, China and the United States not understood in depth at this level; yet children did get the idea that they differed in size and they could place them in order by size; children seemed to understand the place of cows, and other new ideas.

Learning Activities: Children liked the best those that involved activity such as painting, drawing, making objects, and role playing; listening to stories was also enjoyed by them; the building of a clay model of a village helped to clarify the place of different groups in Indian society--at least a beginning notion; suggested activity on earth's rotation should be deleted; add more role playing; writing of a few Indian words was interesting and worthwhile; questions on levels of taxonomy are good; emphasis on the interpretation of pictures and slides helped to develop important skills; add more activities that involve children--unit is too teacher directed.

Structure and Sequence: Generally satisfactory; might be revised to parallel our unit on families in our community.

Other Suggestions: Add poems that might be read to the group; add more stories which the teacher can read; why not try a different organization in which roles of members of the family and other topics could be used to make comparisons together, e.g., roles of members of our families, then the same for India followed by China.

### Reactions of Students

Reactions of children to the units on families in China and India were obtained by firsthand visitation and by interviewing teachers. In general, reactions were quite favorable. The children were interested in learning about different homes, families, and schools. Specific observations and comments may be summarized as follows:

Children liked the art activities related to family and school activities.

The slides held their interest and aroused questions.

The making of comparisons between our schools and families and theirs seemed to be meaningful to most children.

The writing of words in other languages was fun.

Listening to stories, if not too long, was enjoyed by most children.

Most children seemed to accept differences in ways of living in a positive manner.

The concept of extended family seemed to make sense to most children.

In general, the units were liked by the children.

## B. Intermediate Materials

The unit on Changing Japan was designed for use in the intermediate grades. The unit was used in grade IV in the tryout schools. A summary of the comments and suggestions of four tryout teachers follows.

Usefulness in Current Program: Fits our program if the teacher elects to study Japan instead of Nigeria; a good collection of main ideas, concepts, learning activities, and materials; references to available instructional materials are helpful.

Understanding of Material: Sections on geography, art, recreation, sports, and schools are most understandable; sections of history and economics are most difficult; reading materials are suitable for average and above children; there is need for materials on an easier reading level; questions in the unit help to develop understanding.

Learning Activities: The great variety is helpful but it is sometimes hard to choose among them; there is need for more activities for below-average children; the most useful activities are those that involve children, such as mapping, constructing, drawing, and role playing; it is helpful to have evaluation activities as a part of each section of the unit.

Structure and Sequence: The structure around main ideas is good; the use of main questions and sub-questions in each section is helpful; the section on history should come toward the end of the unit; the section on history should be made optional since it is difficult for most fourth graders; the sections on Japanese culture should precede the section on economic activities; include a note in the introduction on different sequences which teachers might use.

Other Comments and Suggestions: The initiation activities are good; the sections on Tips to Teachers are helpful and might be expanded to include material on stereotypes and misconcepts about the Japanese; include more comparative questions such as, How are Japan's landforms different from ours?; delete comparisons between Japan and other countries because fourth graders have not studied others; prepare short filmstrips that deal with netsuke, pottery, musical instruments, and other items; include more examples of charts which can be made to summarize important information; include field trips to local Buddhist temples; make a filmstrip on shibui, iki, jimi, and hade; add more committee activities so that different groups can report on different topics; add more creative writing activities; concluding activities for each section are good; the section on arts and crafts is one of the most interesting; one of the most useful units I have.

Reactions of Students

Reactions of students to the unit on Japan were most favorable. The following statements submitted by one teacher are illustrative of oral and written comments which students made when asked to tell how they liked the unit:

> Japan is my favorite subject, but I didn't understand very much about government and history, but I understood everything else.
>
> Math was my best subject, now Japan is. I like it because you have projects and tests and questions and lots of art.
>
> Miss ________ did a very good job on teaching us about life in Japan.
>
> I learned many things about Japan. I liked the unit and know that others will too.
>
> I liked it because of the things we had to do in it. I did not like California history. I like Japan.
>
> Before I started I didn't know a thing about Japan. Now I know a lot and understand it. I also think the Japanese should keep wearing kimonos and things. I say the Japanese are honorable and respectable people.
>
> I have loved our Japan studies best. I must admit I was very interested in Japan.
>
> When we first started Japan I wasn't really interested in it, but now I would love to visit there. I didn't like the part on government because it got me mixed up.
>
> I wish we could have studied more on Japan. I liked the projects and when we read.
>
> I liked the art work and not too many questions. I liked my project on Japan.
>
> I have learned that Japan is more modern these days. There was one thing I didn't understand when World War II was over how could they make friends again so fast.

## C. Secondary Units

Two different evaluative activities were carried out to assess the secondary units. The first was the preliminary evaluation of a collection of readings which had been arranged around the following topics: Asia, Food and Population; Asia's Cultural Traditions, Tradition and Change in Asian Life; and Political Developments in Asia. The purpose was to find out which of the readings teachers believed would be most useful in the instructional program. This purpose was in keeping with the project objective related to the identification of sources that could be used to improve instruction on Asian cultures. A selection of the most useful articles was made and several of them were later incorporated in units of study. A list of the readings and a summary evaluation of them is included in Appendix D.

The major phase of the evaluation of the secondary units was appraisal of the units of study by teachers in terms of criteria provided on a rating sheet. Included among the criteria were the introduction, reading difficulty, communication, interest, impact, motivation, discussion, and appropriateness. Ratings were requested on each of the readings in the unit, the overall unit, and the teacher's guide for the unit. A sample rating form is included in Appendix F. The evaluation of a representative sample of the secondary units is presented in this section.

### Ratings of Units

Twelve different units have been selected for review. Different types have been selected to illustrate the nature of the ratings and how they were made. The comments show how the ratings were made and how they varied. The comments and ratings which follow are based on the reports of tryout teachers. The rating scale provided for seven different points for each criterion. The seven points have been recorded to represent 1 for excellent to 7 for poor for each criterion. A summary of special points and comments on each unit and actual ratings of readings in the unit are given. The annotation at the top of each summary indicates the nature of the readings and the order in which they were presented in the unit. A summary of overall ratings for all units and for the accompanying teacher's guides is also presented. The final section includes reactions of students to selected units.

The comments and ratings of readings which follow are based on units of the following types: geographic features of Asia, economic problems, urbanization, socio-cultural aspects of life in Asia, political developments, values and beliefs, and historical themes. The selection represents the range and diversity of secondary units that were developed in the project.

An Exploratory Geography of Asia, 61 pp. A source unit for students with readings, map work, and study questions on topography, climate, soils, vegetation, agriculture, population--rural and urban, industries, settlements, language, and maps.

Unit Introduction: Add material to clarify objectives; clarify expectations of students; indicate relationships to historical, economic, social, and political topics.

Difficulty: For students of average and above reading ability; add explanations of important concepts; readings on soils, industrial patterns, and settlements more difficult; add pictures, charts, and graphs.

Communication: Understood by capable students and by others who will look up technical terms; questions aid interpretation of text and maps; add challenging questions, hypothesizing, and use of data to test hypotheses.

Interest: Generally low on the part of most students; topography, climate, and population most interesting; map work interested some students; eliminate overlap in questions.

Content: Significant and important but not presented in a way that clarifies issues, problems, or concerns; linkage to historical, economic, and other topics needed.

Impact: Low insofar as most students were concerned; greatest impact from materials on topography, climate, and maps; need readings which describe response of people.

Motivation: Highest with reference to map work and to questions and problems which required students to apply data; lowest with reference to direct study of textual material; provide more map construction and other student activities; provide for a change of pace in activities.

Discussion: In general, did not promote discussion; best discussion followed study of topography, climate, urban population, settlements, language, and maps.

Appropriateness: Material of this type is needed; material on soils and vegetation might be eliminated; perhaps all reading should be kept in some revised form with clearer indication of relationships to historical, economic, and other topics.

Table 1

Rating of Readings in Exploratory Geography of Asia

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | |
| Difficulty | 4 | 3 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 4 | 3 | 3.9 |
| Communication | 3 | 3 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 4 | 5 | 3 | 3.9 |
| Interest | 2 | 3 | 4 | 4 | 5 | 5 | 3 | 4 | 5 | 4 | 4 | 3 | 3.8 |
| Content | 2 | 3 | 3 | 4 | 4 | 4 | 3 | 4 | 4 | 5 | 4 | 3 | 3.6 |
| Impact | 3 | 4 | 4 | 5 | 5 | 5 | 5 | 5 | 4 | 5 | 4 | 3 | 4.3 |
| Motivation | 4 | 4 | 4 | 6 | 5 | 6 | 5 | 4 | 5 | 4 | 4 | 3 | 4.5 |
| Discussion | 3 | 3 | 4 | 6 | 4 | 5 | 5 | 4 | 5 | 4 | 3 | 2 | 4.0 |
| Appropriateness | 2 | 2 | 4 | 4 | 4 | 4 | 4 | 3 | 5 | 4 | 3 | 2 | 3.4 |
| Introduction | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2.0 |
| Average Rating | 2.8 | 3.0 | 3.7 | 4.3 | 4.1 | 4.3 | 3.9 | 3.8 | 4.3 | 4.1 | 3.7 | 2.7 | |

Importance of Water in Asia, 37 pp. Readings on the monsoons, impact of irrigation, a village in Taiwan, river systems, the Mekong river, poems about water, parched land, and an irrigation project for Hunan.

Introduction: The first paragraph is too difficult, too general and abstract; it might be omitted, leaving the last four paragraphs for the introduction; three or four key questions might be added.

Difficulty: Ranged from difficult to easy; most difficult was the reading on impact of irrigation, followed by river systems and the poems; others were not difficult.

Communication: Generally effective with the exception of the readings noted above; discussion of poems necessary to promote understanding of key ideas.

Interest: High on all but three readings -- impact of irrigation, river systems, and poems.

Content: The readings include descriptive material that concerns human suffering and everyday life; the students felt involved and concerned.

Impact: Most students were concerned and got a feeling for the problems presented in the readings; readings on river systems and the poems had the least impact.

Motivation: Not high as on other units; students found two of the readings to be dull; the reading on river systems should be eliminated.

Discussion: Aided greatly by the study questions; satisfactory except for the reading on river systems and the poems.

Appropriateness: The topic is appropriate and important; perhaps other readings could be substituted for impact of irrigation and river systems.

Table 2

Rating of Readings in Importance of Water in Asia

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | |
| Difficulty | 2 | 6 | 3 | 5 | 3 | 5 | 2 | 2 | 3.5 |
| Communication | 3 | 6 | 2 | 5 | 3 | 4 | 2 | 2 | 3.5 |
| Interest | 2 | 6 | 2 | 6 | 6 | 3 | 2 | 2 | 3.6 |
| Content | 3 | 3 | 5 | 4 | 4 | 5 | 2 | 2 | 3.5 |
| Impact | 3 | 4 | 2 | 6 | 6 | 4 | 3 | 2 | 3.7 |
| Motivation | 4 | 6 | 4 | 5 | 6 | 5 | 3 | 2 | 4.3 |
| Discussion | 3 | 3 | 2 | 6 | 5 | 3 | 2 | 2 | 3.2 |
| Appropriateness | 2 | 5 | 4 | 5 | 4 | 4 | 4 | 2 | 3.7 |
| Introduction | 2 | 4 | 4 | 4 | 4 | 3 | 4 | 2 | 3.5 |
| Average Rating | 2.6 | 4.7 | 3.2 | 5.1 | 4.5 | 4.0 | 2.6 | 2.0 | |

Asia and Food, 61 pp. Readings on the Honan famine, poverty in India, use of food to control others, food production in a commune and the importance of food in a Chinese village, China under communism, hand-labor agriculture, scarcity of land in Japan, impact of weather on food production, India's struggle for food, and hunger and politics.

Introduction: Clear and to the point; good questions suggested to focus study during the unit; comments on developing conclusions and generalizations are helpful.

Difficulty: Readings on the Honan famine and use of food to control others are more difficult than the others; last six readings easily handled by most students.

Communication: Readings are comprehensible and meaningful to most students; detailed discussion and concept clarification needed for some students.

Interest: Generally high throughout the unit; readings on food in a commune and Chinese village, China under communism, and hunger and politics of average interest.

Content: High ratings on all readings; important ideas, issues, and problems are presented.

Impact: Clearly above average for most students; genuine concern and feeling expressed during discussions; awareness of the immensity of the food and population problem brought home to most students.

Motivation: Clearly above average for all readings except the one on hunger and politics which is average.

Appropriateness: All readings are appropriate for use with most students in secondary schools.

Table 3

Rating of Readings in *Asia and Food*

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |
| Difficulty | 5 | 4 | 6 | 4 | 2 | 2 | 3 | 3 | 3 | 3 | 3.5 |
| Communication | 3 | 1 | 3 | 4 | 2 | 2 | 2 | 3 | 2 | 4 | 2.6 |
| Interest | 3 | 2 | 3 | 4 | 2 | 3 | 4 | 3 | 2 | 4 | 3.0 |
| Content | 1 | 1 | 1 | 2 | 1 | 2 | 2 | 1 | 1 | 2 | 1.4 |
| Impact | 2 | 2 | 2 | 3 | 2 | 3 | 3 | 2 | 2 | 3 | 2.4 |
| Motivation | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 | 2 | 4 | 2.7 |
| Discussion | 1 | 1 | 2 | 2 | 2 | 3 | 3 | 2 | 2 | 4 | 2.2 |
| Appropriateness | 1 | 1 | 2 | 1 | 1 | 3 | 2 | 1 | 1 | 2 | 1.5 |
| Introduction | 2 | 1 | 1 | 2 | 2 | 2 | 3 | 1 | 2 | 2 | 1.8 |
| Average Rating | 2.2 | 1.7 | 2.6 | 2.8 | 1.8 | 2.6 | 2.8 | 2.1 | 1.9 | 3.1 | |

Portrait of Three Asian Cities, 43 pp. Three readings on Calcutta, two on Hong Kong, two on Tokyo.

Introduction: Does indicate what the unit considers; no allowance is made, however, for overall concepts of city functions; might have more meaning if the unit were related to cities elsewhere.

Difficulty: Reading level generally satisfactory for most students; third article on Calcutta from the Scientific American is too technical for most students; definitions of terms needed.

Communication: All readings highly understandable except the third one on Calcutta; due to reading difficulty.

Interest: Unusually high throughout the unit for all students; effective style of writing characteristic of most of the readings; interesting aspects of cities portrayed.

Content: Specific ideas, issues, and problems are presented in each reading; the first article on Hong Kong must be rated average; it is below the others in presenting significant ideas.

Impact: Each reading provoked involvement and concern on the part of students; issues and problems presented in the readings seemed to be important and real to students.

Motivation: High on the part of nearly all students; the realistic portrayal of conditions in the cities stimulated and maintained interest; study questions were good.

Discussion: Excellent discussions after each reading; one of the best units in this regard.

Appropriateness: Definitely appropriate for use in secondary schools; might add material on functions and origins of cities to extend conceptual development of students.

Table 4

Rating of Readings in Portrait of Three Asian Cities

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| Difficulty | 3 | 3 | 7 | 2 | 2 | 2 | 1 | 2.9 |
| Communication | 2 | 2 | 6 | 2 | 2 | 2 | 1 | 2.4 |
| Interest | 1 | 1 | 3 | 2 | 1 | 2 | 1 | 1.6 |
| Content | 2 | 2 | 3 | 4 | 1 | 2 | 1 | 2.1 |
| Impact | 1 | 1 | 3 | 2 | 1 | 1 | 1 | 1.4 |
| Motivation | 2 | 1 | 3 | 2 | 1 | 2 | 1 | 1.7 |
| Discussion | 1 | 1 | 2 | 2 | 1 | 2 | 1 | 1.4 |
| Appropriateness | 2 | 1 | 3 | 3 | 1 | 2 | 1 | 1.9 |
| Introduction | 2 | 3 | 3 | 2 | 3 | 1 | 2 | 2.3 |
| Average Rating | 1.8 | 1.7 | 3.6 | 2.3 | 1.4 | 1.8 | 1.1 | |

Role of Women in Asia, 61 pp. Readings on suttee, in family courtyards, arrangement of marriages, child marriage, nature of man, boy-girl relationships, Moslem women, the family, work of women, an interview with Gandhi, and women of India.

Introduction: Good to emphasize examination of women's role in terms of both industrialization and the way women feel about themselves; good questions to guide study of the unit in the student's introduction; one or two examples of comparisons between roles of women in our country and in countries of Asia might be included; comments and questions that introduce each reading are quite helpful.

Difficulty: Reading level ranged from above average difficulty to relatively easy; most difficult was the reading on the Javanese princess which dealt with Moslem women; readings generally satisfactory.

Communication: Unit understandable to most students; meaningful discussion of similarities and differences in roles of women after each reading; comments and study questions were helpful.

Interest: High throughout the unit; interesting to boys as well as girls; good response from students.

Content: Clarified concepts of role, how values affect role, and the impact of traditions; meaningful and significant.

Impact: Students were concerned throughout the unit; contrasts between roles of women here and in Asian countries surprised most students; new insights were developed into the impact of culture on ways of living.

Motivation: Students were stimulated by the readings and participated actively in discussion; this unit was one of the most stimulating that we had last year; motivation was high during the entire unit.

Discussion: Active participation by both boys and girls; comments and study questions for each reading helped to guide discussions in profitable directions.

Appropriateness: Good choice of readings; least suitable was the reading on family life in the courtyard.

Table 5

Rating of Readings in Role of Women in Asia

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | |
| Difficulty | 4 | 5 | 3 | 5 | 5 | 2 | 6 | 4 | 3 | 4 | 3 | 4.0 |
| Communication | 2 | 4 | 2 | 2 | 5 | 1 | 5 | 2 | 2 | 3 | 4 | 2.9 |
| Interest | 1 | 3 | 1 | 1 | 4 | 1 | 5 | 2 | 2 | 3 | 3 | 2.4 |
| Content | 1 | 3 | 2 | 1 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 1.9 |
| Impact | 1 | 3 | 2 | 1 | 4 | 2 | 2 | 2 | 2 | 3 | 3 | 2.3 |
| Motivation | 1 | 4 | 3 | 2 | 5 | 1 | 5 | 3 | 3 | 4 | 2 | 3.0 |
| Discussion | 1 | 2 | 2 | 1 | 4 | 2 | 3 | 1 | 1 | 2 | 2 | 1.9 |
| Appropriateness | 1 | 5 | 1 | 1 | 4 | 1 | 4 | 2 | 2 | 2 | 3 | 2.4 |
| Introduction | 3 | 4 | 4 | 5 | 4 | 4 | 4 | 3 | 4 | 4 | 4 | 3.9 |
| Average Rating | 1.7 | 3.8 | 2.2 | 2.1 | 4.2 | 1.7 | 4.1 | 2.3 | 2.2 | 3.0 | 2.9 | |

Cultural Differences and Similarities in Asia, 63 pp. Readings on animal sounds, manners, Japanese class, Japanese class activities, the sacred cow, friendship, on a road in India, one hundred percent American, and poems by Frost and Sandburg.

Introduction: Clarifies need to understand others if we are to understand ourselves; need to understand both differences and similarities stressed; one or two basic questions needed to give the focus of the unit; introductions for specific readings OK.

Difficulty: Of average reading difficulty except those on Japanese class and activities which are quite easy, and the reading on friendship which is difficult.

Communication: Understandable by most high school students; subtle meanings in the reading on friendship need discussion and clarification; poems also need discussion in light of their relationships to understanding others.

Interest: Generally high; reading on Japanese class of elementary-school children probably least interesting to high-school students; study questions help to stimulate interest.

Content: Above average except for readings on animal sounds, Japanese class, and friendship.

Impact: Average or above involvement and concern on the part of students except for the readings on animal sounds and the Japanese class.

Motivation: Average or above for all readings except the one on the Japanese class; a reading on adolescents in class activities would be better.

Discussion: All readings productive of discussion; least effective was the one on the elementary-school children in the Japanese class.

Appropriateness: Readings of this type are generally appropriate for use in high-school classes; might find better ones to replace the Japanese class, friendship, and on a road in India.

Table 6

Rating of Readings in Cultural Differences and Similarities in Asia

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 8 | 10 | |
| Difficulty | 3 | 4 | 1 | 1 | 6 | 4 | 4 | 4 | 4 | 4 | 3.5 |
| Communication | 3 | 3 | 1 | 2 | 5 | 4 | 3 | 1 | 5 | 2 | 2.8 |
| Interest | 2 | 3 | 5 | 3 | 3 | 2 | 1 | 2 | 2 | 4 | 2.7 |
| Content | 5 | 2 | 5 | 1 | 3 | 5 | 4 | 2 | 3 | 1 | 3.1 |
| Impact | 5 | 3 | 5 | 4 | 3 | 4 | 3 | 4 | 4 | 4 | 3.9 |
| Motivation | 3 | 3 | 5 | 4 | 4 | 2 | 2 | 3 | 3 | 4 | 3.3 |
| Discussion | 2 | 3 | 5 | 3 | 2 | 3 | 4 | 4 | 3 | 3 | 3.2 |
| Appropriateness | 4 | 2 | 5 | 4 | 5 | 5 | 3 | 3 | 3 | 4 | 3.8 |
| Introduction | 4 | 2 | 3 | 2 | 2 | 5 | 4 | 4 | 4 | 4 | 3.4 |
| Average Rating | 3.7 | 2.8 | 3.9 | 2.6 | 3.6 | 3.8 | 3.1 | 3.0 | 3.4 | 3.3 | |

Leaders of New Nations, 55 pp. Readings on Nehru's interest in politics, Nehru as a leader, Mao Tse-tung's education, Mao in politics, Sukarno's learning of western ideas, and Sukarno in power.

Introduction: Gives a background of important ideas and sets the stage for the unit; two or three over-arching questions might be added to guide study of the leaders; the concept of charisma might be introduced and explained.

Difficulty: The readings are of average difficulty; less able students cannot use them; special terms contained in them should be defined; the longer readings should be broken into two parts; last reading most difficult because of special terminology used by Sukarno.

Communication: Readings understandable to average and above average students; those on Mao communicated more effectively than the others.

Interest: Student interest was average regarding the second and last reading, above average on the others; greater interest in the Mao readings than the others, probably because of current affairs.

Content: The readings do deal with significant ideas; none should be eliminated; the last one might be adapted or rewritten without altering the content.

Impact: Average and above; the two readings on Mao and the first one on Sukarno had more impact than the others; study questions preceding each reading helped to involve students and to get them concerned about the topic.

Motivation: Average in comparison with other units; difficult terms in some readings may be a factor.

Discussion: Average or above for all readings; best discussions followed reading of the second article on Nehru, the Mao articles, and the first Sukarno article.

Appropriateness: Readings are of average suitability for use in high school classes.

Table 7

Rating of Readings in Leaders of New Nations

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | |
| Difficulty | 4 | 4 | 4 | 4 | 4 | 5 | 4.1 |
| Communication | 4 | 4 | 3 | 3 | 4 | 4 | 3.6 |
| Interest | 3 | 4 | 3 | 3 | 3 | 4 | 3.3 |
| Content | 3 | 4 | 3 | 3 | 4 | 3 | 3.3 |
| Impact | 4 | 4 | 3 | 3 | 3 | 4 | 3.4 |
| Motivation | 4 | 4 | 4 | 4 | 4 | 4 | 4.0 |
| Discussion | 4 | 3 | 3 | 3 | 3 | 4 | 3.3 |
| Appropriateness | 4 | 4 | 4 | 4 | 4 | 4 | 4.0 |
| Introduction | 3 | 3 | 3 | 3 | 3 | 3 | 3.0 |
| Average Rating | 3.6 | 3.7 | 3.3 | 3.3 | 3.5 | 3.8 | |

**Political Developments in Asia: The Chinese Example**, 54 pp. A teaching unit containing readings from the Townsend paper on political development, a rewritten reading based on the Townsend paper on political development, a rewritten reading based on the Townsend paper but adapted for less able students, and a reading from *Life* magazine; crossword puzzles, study sheets, lists of proverbs, test items, and other aids included.

**Introduction:** Effectively presents the need to analyze political development; excellent questions suggested to guide study; useful model of effective national government which can be used to study any nation.

**Difficulty:** First reading based on Townsend OK for average and better students; second reading OK for most other students; providing two versions of reading is a good idea that should be used in other units; crossword puzzle helpful in checking vocabulary.

**Communication:** Most students understood the content of the readings; vocabulary list with short definitions was helpful in preparing students for the reading; questions were helpful in getting central ideas from the reading and in developing understanding of key aspects of government in China today.

**Interest:** Most students were interested in finding out about the government of China; the model for analyzing and comparing governments interested several students, especially the more able ones.

**Impact:** Several students indicated a concern about the need to analyze and compare China's political development rationally and objectively; impact probably less on students than more personal problems such as caste or famine.

**Motivation:** Generally high throughout the unit.

**Discussion:** Questions in the unit prompted effective discussion of each reading; the model for studying any government made for an animated discussion; study guides, puzzle, and other aids quite useful in promoting discussion.

**Appropriateness:** Definitely; more analytical material of this type needed in high-school social studies.

Table 8

Rating of Readings in Political Development in Asia: The Chinese Example

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | Average Rating |
|---|---|---|---|---|
| | 1 | 1a | 2 | |
| Difficulty | 4 | 2 | 4 | 3.3 |
| Communication | 3 | 4 | 4 | 3.7 |
| Interest | 3 | 3 | 3 | 3.0 |
| Content | 2 | 2 | 2 | 2.0 |
| Impact | 4 | 5 | 4 | 4.3 |
| Motivation | 3 | 3 | 3 | 3.0 |
| Discussion | 2 | 3 | 3 | 2.7 |
| Appropriateness | 2 | 2 | 2 | 2.0 |
| Introduction | 2 | 2 | 2 | 2.0 |
| Average Rating | 2.8 | 2.9 | 3.0 | |

Buddhism, 45 pp. Readings on views of a Buddhist monk, the life of Buddha, the four noble truths, a comparison of Theravada and Mahayana, Zen, the sartori experience of an American artist, the sartori experience of an American ex-businessman, Haiku, and Zen stories.

Introduction: Clearly indicates what is considered in the unit; suggested questions are treated thoroughly in the readings; introduction to reading on views of a Buddhist monk needs questions to keep a focus on main concepts and generalizations.

Difficulty: All readings on an easy reading level except the one on the Theravada and Mahayana which is average.

Communication: Use of study questions and discussion effective in making readings comprehensible and meaningful to students; Theravada and Mahayana rated as average.

Interest: High interest in all but two readings which were of average interest --four noble truths and Theravada and Mahayana.

Content: Average and above for all readings.

Impact: Students were concerned and involved with ideas presented in the readings; they were interested in the topic.

Motivation: Quite high throughout the unit; a substitute might be found for the reading on Theravada and Mahayana.

Discussion: Good and to the point on all readings except the one on Theravada and Mahayana which was average.

Appropriateness: High ratings for all readings except the one on Theravada and Mahayana.

Table 9

Rating of Readings in Buddhism

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | |
| Difficulty | 2 | 2 | 2 | 4 | 3 | 2 | 2 | 1 | 1 | 2.1 |
| Communication | 2 | 2 | 2 | 4 | 2 | 2 | 2 | 1 | 1 | 2.0 |
| Interest | 2 | 2 | 4 | 4 | 2 | 1 | 1 | 2 | 1 | 2.1 |
| Content | 3 | 2 | 4 | 5 | 2 | 2 | 1 | 1 | 1 | 2.3 |
| Impact | 3 | 3 | 2 | 4 | 1 | 1 | 1 | 1 | 1 | 1.9 |
| Motivation | 2 | 3 | 2 | 4 | 2 | 2 | 1 | 1 | 1 | 2.0 |
| Discussion | 2 | 2 | 2 | 4 | 2 | 2 | 1 | 1 | 1 | 1.9 |
| Appropriateness | 1 | 1 | 2 | 4 | 2 | 2 | 1 | 1 | 1 | 1.7 |
| Introduction | 6 | 2 | 4 | 4 | 4 | 4 | 3 | 4 | 4 | 3.9 |
| Average Rating | 2.4 | 2.2 | 2.7 | 4.1 | 2.2 | 2.0 | 1.4 | 1.4 | 1.3 | |

Attitudes of Imperialism and Response, 37 pp. Readings on feelings of British and Indians about each other, letters of a governor-general, an English woman's experience, an Indian's description of the British, India's claim for home rule, British attitudes toward Chinese, the Chinese soldier, report on the China War of 1860, a French view of the Chinese, a Chinese view of westerners, and China's approach to imperialism.

Introduction: Comments on relationships to understanding developing nations today and learning how to study the attitudes of others are helpful; good section on background of imperialism; unit is placed in setting of imperialism and can be related to other studies of this topic; purpose and approach need to be clarified if students are used to them.

Difficulty: Generally of average difficulty because primary source materials are included; style of writing troublesome for some students; study questions which emphasize the search for attitudes (rather than facts) help to guide study; odd definitions of terms used in source materials.

Communication: Feelings and attitudes are communicated in the readings; understanding of average and above students seemed to be satisfactory.

Interest: Average or above for all readings except letters of the governor-general.

Content: Significant and important in most of the readings; the reading on British attitudes toward the Chinese is of average significance.

Impact: Not so high as in many of the other units; ratings of average for all readings except the one on a Chinese view of westerners which is above average.

Motivation: About average for most readings; those on the feelings of the British and Indians and a Chinese view of westerners are above average.

Discussion: Above average in terms of insight and interest; study questions were useful in promoting discussion.

Appropriateness: Top rating on the first reading with above average ratings on all of the others.

Table 10

Rating of Readings in Attitudes of Imperialism and Response

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | |
| Difficulty | 5 | 5 | 4 | 4 | 4 | 5 | 3 | 3 | 2 | 4 | 4 | 3.9 |
| Communication | 3 | 3 | 4 | 3 | 4 | 4 | 3 | 3 | 2 | 3 | 3 | 3.2 |
| Interest | 3 | 5 | 3 | 4 | 4 | 4 | 3 | 3 | 3 | 2 | 3 | 3.4 |
| Content | 1 | 3 | 2 | 1 | 2 | 4 | 2 | 2 | 2 | 1 | 2 | 2.0 |
| Impact | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 3 | 4 | 3.9 |
| Motivation | 3 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 3 | 4 | 3.8 |
| Discussion | 2 | 3 | 4 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 2.9 |
| Appropriateness | 1 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2.8 |
| Introduction | 4 | 1 | 1 | 2 | 3 | 3 | 3 | 4 | 3 | 2 | 3 | 2.6 |
| Average Rating | 2.9 | 3.4 | 3.2 | 3.1 | 3.4 | 3.8 | 3.1 | 3.2 | 2.9 | 2.6 | 3.2 | |

The Chinese Revolution, 81 pp. A unit containing readings on first manifesto, the Sun-Jaffe agreement, the proletariat, the peasant movement, forming of labor unions, man's fate, second revolutionary war, a nation emigrates, resistance to Japanese aggression, victory and civil war, principles of the Chinese army, takeover and consolidation, same party - new role.

Introduction: Clearly indicates what the unit considers; however, the point should be made clearer that the revolution is to be viewed from the Chinese communist point of view; other side should also be considered.

Difficulty: Most were all right; the first one had terms that had to be developed such as charismatic, bourgeoisie, intelligentsia, and mercenary bureaucrats; the fourth and seventh were too long; they should be cut down or broken into parts.

Communication: The first, fourth, and eighth readings were not so well understood as the others, possible because of their length; the others were understood by nearly all students.

Interest: All readings highly interesting with the exception of number five which was average.

Content: The ideas and substance were satisfactory in all readings except five, seven, and eight; these were so long that some students missed the main points; the readings should be balanced with others that give the Nationalist views. Students gained knowledge of why the revolution occurred.

Impact: Students were concerned and felt that the material was worthy of study; even the long readings tended to have an impact.

Motivation: High throughout the unit; reading number five must be rated average; students wanted readings on the Nationalist point of view.

Discussion: The readings and questions were effective in stimulating discussion; only number one and five can be rated average or below.

Appropriateness: Readings generally satisfactory; numbers one, five, seven, and eight should be reduced in length; readings on Chiang's views should be added to balance the unit.

Table 11

Rating of Readings in *The Chinese Revolution*

| Criteria | Readings Rated on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | |
| Difficulty | 3 | 2 | 2 | 2 | 5 | 3 | 3 | 6 | 3 | 2 | 3 | 2 | 3.0 |
| Communication | 5 | 2 | 2 | 5 | 5 | 3 | 3 | 5 | 3 | 2 | 3 | 2 | 3.3 |
| Interest | 1 | 2 | 2 | 2 | 4 | 3 | 3 | 3 | 3 | 2 | 2 | 3 | 2.5 |
| Content | 3 | 2 | 2 | 3 | 4 | 2 | 6 | 6 | 3 | 2 | 3 | 2 | 3.2 |
| Impact | 2 | 2 | 2 | 3 | 4 | 2 | 3 | 2 | 2 | 2 | 2 | 2 | 2.3 |
| Motivation | 2 | 2 | 2 | 2 | 4 | 2 | 3 | 2 | 2 | 2 | 2 | 2 | 2.3 |
| Discussion | 5 | 3 | 2 | 2 | 4 | 3 | 3 | 3 | 2 | 2 | 2 | 3 | 2.8 |
| Appropriateness | 5 | 2 | 2 | 3 | 4 | 2 | 4 | 5 | 3 | 2 | 3 | 2 | 3.0 |
| Introduction | 3 | 2 | 2 | 4 | 4 | 2 | 4 | 3 | 3 | 2 | 2 | 3 | 2.8 |
| Average Rating | 3.1 | 2.1 | 2.0 | 2.9 | 4.2 | 2.4 | 3.6 | 3.9 | 2.7 | 2.0 | 2.4 | 2.3 | |

China: Model for An Enlightened Europe, 86 pp. A teaching unit containing readings on the Enlightenment, a Jesuit Description of China, a map exercise, a crossword puzzle, a rebus puzzle, a chart on China's gifts, pictures of Chinese paintings and objects, and a test.

Introduction: Clarifies problem and sets stage for considering the Enlightenment; connections between this unit and past experiences made clear; interesting.

Difficulty: Satisfactory; rewritten material for less able students is good; old spelling of words in second reading is difficult for some students; map exercise satisfactory except for small print; puzzles OK except for less able students; chart and pictures useful for all students; test items satisfactory for average and above students.

Communication: Understandable to most students; style of presentation effective; questions focus on significant items.

Interest: Generally high throughout the unit; change of pace of activities good; puzzles and pictures help.

Impact: Especially good on students who have a background in world history; opened new views of cultural diffusion.

Motivation: High throughout the unit; good variety of activities; questions guided study effectively and sparked discussion.

Discussion: Interest high in regard to China's contributions, advanced culture, and Europeans' desire for Chinese ideas and materials; puzzles, map exercise, and pictures promoted discussion; questions quite helpful.

Appropriateness: Good selection of material; useful in world history course to extend understanding of the Enlightenment, cultural diffusion, and Chinese culture; puzzles were interesting but probably not so useful as the other materials.

## Table 12

Ratings on China: A Model for An Enlightened Europe

| Criteria | Evaluation of Sections on a Scale from 1 for Excellent to 7 for Very Poor | | | | | | | | Average Rating |
|---|---|---|---|---|---|---|---|---|---|
| | Readings | | | | Maps | Chart on Gifts | Puzzles | Pictures | |
| | 1 | 1a | 2 | 3 | | | | | |
| Introduction | 1 | 1 | 1 | 3 | 2 | 3 | 2 | 2 | 1.9 |
| Difficulty | 3 | 2 | 5 | 4 | 4 | 2 | 3 | 1 | 3.0 |
| Communication | 2 | 3 | 4 | 4 | 3 | 2 | 3 | 1 | 2.9 |
| Interest | 1 | 1 | 3 | 3 | 4 | 2 | 2 | 2 | 2.3 |
| Content | 2 | 3 | 3 | 3 | 2 | 2 | 4 | 3 | 2.6 |
| Impact | 1 | 1 | 4 | 3 | 3 | 3 | 4 | 2 | 2.6 |
| Motivation | 1 | 1 | 4 | 3 | 4 | 3 | 3 | 3 | 2.8 |
| Discussion | 1 | 1 | 3 | 3 | 3 | 2 | 2 | 2 | 2.1 |
| Appropriateness | 1 | 1 | 3 | 2 | 2 | 2 | 4 | 2 | 2.1 |
| Average Rating | 1.4 | 1.5 | 3.3 | 3.1 | 3.0 | 2.3 | 3.0 | 1.9 | |

## Overall Rating of Secondary Units

In addition to the rating of the readings in discovery units, teachers were asked to give an overall rating of each unit. The rating scale for this purpose called for the assignment of ratings on a seven-point scale to each of the following: reading level, communication, content, interest, impact, motivation, challenge, critical thinking, questions, discussion, generalizations, appropriateness, introduction, organization, objectives, integration, teachability, and importance. In Table 13 are presented the overall ratings of each of the units. The units are listed in order from those with the most favorable ratings to those with the least favorable. Notice that none of the units received a rating lower than 4, which is average.

Table 13

Overall Rating of the Secondary Units

| Title of Unit | Rating |
|---|---|
| Portrait of Three Asian Cities | 1.1 |
| Role of Women in Asia | 1.3 |
| The United States and China | 1.4 |
| Asia and Food | 1.6 |
| Asian Literature: Stories from Bengal | 1.7 |
| Attitudes of Imperialism and Response | 1.8 |
| The Importance of Water in Asia | 1.8 |
| The Past Made to Order: Communist Chinese Historiography | 1.9 |
| Chinese Writing | 2.0 |
| Mao Tse-tung | 2.0 |
| Buddhism | 2.1 |
| Readings in the Cultural Geography of East Asia | 2.1 |
| Readings in the Cultural Geography of South Asia | 2.1 |
| Four Classical Chinese Novels | 2.2 |
| Cultural Differences and Similarities in Asia | 2.3 |
| The Humanist Way to Government: Confucian Influence | 2.3 |
| Modern Chinese Literature | 2.3 |
| Asian and Western Civilization: A Study of Conflicting Values | 2.4 |
| Chinese Painting | 2.4 |
| The Chinese Revolution (1922-1949) | 2.4 |
| Hinduism | 2.4 |
| China: Model for an Enlightened Europe | 2.5 |
| Confucian Concepts in Family and State | 2.7 |
| Taoism | 2.7 |
| The Arthasastra: An Example of Foreign Affairs | 2.9 |
| Leaders of New Nations | 2.9 |
| Comparative Government: China and Japan | 3.0 |
| Political Development: The Chinese Example | 3.0 |
| Communist Strategies in Southeast Asia | 3.1 |
| Agrarian Revolution in China | 3.2 |
| Law in Traditional China | 3.2 |
| Exploratory Geography of Southeast Asia | 3.4 |
| Origins of the Chinese | 3.5 |
| Exploratory Geography of China | 3.6 |
| Exploratory Geography of Japan | 3.6 |
| Exploratory Geography of South Asia (India and Pakistan) | 3.6 |
| Exploratory Geography of Asia | 3.7 |
| Science and Society in China | 4.1 |

## Evaluation of Teacher's Guides

Special provision was made for obtaining the suggestions and comments of tryout teachers related to the adequacy of the teacher's guide that accompanied each secondary unit. Teachers were requested to do the following:

Rate the guide in terms of effectiveness in communicating the basic topic being considered.

Indicate the usefulness of the questions in promoting discussion.

Evaluate the usefulness of questions and suggestions designed to elicit generalizations or conclusions.

Appraise the usefulness of the examination suggested for use at the end of the unit.

Suggest other approaches or techniques which might be included in the manual.

Indicate specific improvements that might be made in the manual.

Presented below is an example of the type of response that was obtained by teachers who assessed the teacher's guide in terms of the items noted above. This is followed by a summary of comments and suggestions drawn from all of the reports on the teacher's guides.

### Example of Assessment of Teacher's Guides

### ROLE OF WOMEN IN ASIA

Communication: Indicate if the information in the guide provides a clear picture of the basic topic being considered.

Most definitely

Indicate if the description of the role of each reading is clear.

Good description and explanation

Questions: Indicate how useful the questions are for class discussion.

Extremely useful

Generalizations: Do you have students generalize or arrive at warranted conclusions after completion of the readings?

Yes

If so, how useful are the suggested questions in eliciting a response that leads to the creation of generalizations or conclusions?

Extremely useful

Did you use the sample examination?

No

What specific improvements do you suggest for this manual?

None

If you used techniques or ideas not suggested in the manual, list one or two of the most successful approaches you would use again.

Show films on Asian Earth and Gandhi
Include group work -- committee reports, etc.

Summarized below are suggestions made by teachers for the improvement of teaching guides:

Include a more detailed analysis of the key ideas in each reading.

Add films that can be used with the unit.

Give a more specific statement of objectives.

Add information on city functions and comparisons with American cities (Portrait of Three Cities).

Suggest maps and photos that might be used.

Revise questions not directly related to objectives.

Include inductive exercises, such as maps which portray water problems, for students to work through.

Some questions are geared too much to foregone conclusions.

The focus, goals, and objectives of parts of the whole unit should be clearly illustrated.

"Things to do" with each reading or section of the units were requested.

Background material to inform the teacher about exotic features of the unit coverage are needed.

Questions for each reading were approved.

Orientation of the teacher to the teaching philosophy of the unit (how, why it is to be taught a particular way) should be included.

Teachers were also asked to rate each guide on a scale that included seven points. Table 14 includes the ratings on a scale ranging from 1 for excellent to 7 for poor or inadequate. It is clearly evident that the guides which were designed on the basis of the guidelines presented in Chapter III were well received by the teachers.

## Table 14

## Overall Rating of the Teacher Guides for Secondary Units

| Title of Unit | Rating |
|---|---|
| Asia and Food | 1.5 |
| Hinduism | 1.8 |
| Origins of the Chinese | 1.8 |
| The United States and China | 1.8 |
| The Arthasastra: An Example of Foreign Affairs | 2.0 |
| Asian Literature: Stories from Bengal | 2.0 |
| Buddhism | 2.0 |
| Chinese Painting | 2.0 |
| Chinese Writing | 2.0 |
| Four Classical Chinese Novels | 2.0 |
| Leaders of New Nations | 2.0 |
| The Past Made to Order: Communist Chinese Historiography | 2.0 |
| Role of Women in Asia | 2.0 |
| The Humanist Way to Government: Confucian Influence | 2.3 |
| Mao Tse-tung | 2.3 |
| Portrait of Three Asian Cities | 2.3 |
| Readings in the Cultural Geography of East Asia | 2.3 |
| Readings in the Cultural Geography of South Asia | 2.3 |
| Agrarian Revolution in China | 2.5 |
| Asian and Western Civilization: A Study in Conflicting Values | 2.5 |
| Attitudes of Imperialism and Response | 2.5 |
| China: Model for an Enlightened Europe | 2.5 |
| Comparative Government: China and Japan | 2.5 |
| The Importance of Water in Asia | 2.5 |
| Political Development: The Chinese Example | 2.5 |
| Communist Strategies in Southeast Asia | 2.8 |
| Exploratory Geography of Asia | 2.8 |
| Exploratory Geography of China | 2.8 |
| Exploratory Geography of Japan | 2.8 |
| Exploratory Geography of South Asia | 2.8 |
| Exploratory Geography of Southeast Asia | 2.8 |
| Law in Traditional China | 2.8 |
| The Chinese Revolution (1922-1949) | 3.0 |
| Confucian Concepts in Family and State | 3.0 |
| Cultural Differences and Similarities in Asia | 3.0 |
| Modern Chinese Literature | 3.0 |
| Science and Society in China | 3.0 |
| Taoism | 3.0 |

## Reactions of Students

Two means were used to obtain the reactions of students to the secondary units. The informal reactions of students to a sampling of units was obtained by having them write a paragraph. Each student was asked to comment on the unit, to compare it with other materials the class had been using, and to make any suggestions for improvement. Examples of students' reactions to two representative units are presented below. For each of the two units, The Chinese Revolution and Hinduism reactions of above average, average and below average students are included.

In addition to reactions to specific units general reactions were obtained from students who had spent a full month studying four units. For experimental purposes four special units were prepared, Challenges to Indian Democracy, Life in Communist China, The Asian Woman and Urban Japan. Each of these units drew readings from the regular secondary units and, like the secondary units, each was designed to require about one week of Social Studies class time. Over two hundred tenth-grade students in four schools studied the four units and seventy-five students were selected to respond to a questionnaire designed to obtain their reactions to the units. Unlike the normal classroom use of the units, discussion was eliminated for purposes of the experiment and instead students responded either to factual questions or to questions requiring synthesizing responses depending on the group to which they were assigned. The lack of discussion affected students' reactions to the units. Nevertheless, responses obtained from this group by means of a questionnaire tended to confirm findings from informal written reactions. The questionnaire and a summary of students' responses are presented below and followed by a general statement of the findings from students' reactions.

### The Chinese Revolution

#### Above Average Student

I think the booklet on the Chinese Revolution was very interesting because we read the Chinese viewpoint as opposed to the Nationalist viewpoint of which we read in our text book. We are now able to come up with a somewhat true story of the Chinese Revolution. There were a few long readings which were difficult to understand because they became very much involved. I think they would be easier to understand if they were put in simpler form. I found that readings 4A, 4B, 7A and 7B were the most interesting because instead of just facts, they showed the true feelings of the people.

Average Student

This booklet has given me a better understanding of Communism, how it works, and how it affects the people. I felt that most of the articles were slanted towards Communism; nevertheless, they were well written and easy enough to understand. Our study of the Chinese Revolution and Chinese Communism would be more complete if we read some material released by the nationalists, and an account of everything by a person who lived in the midst of it all. It seemed more interesting than The Two Chinas.

Below Average Student

I liked using this book because it gave us more than a watered-down, pro-American version. I think that the individual readings could be explained more, as they are hard to understand in places.

## Hinduism

Above Average Student

I liked this book; this is the first book I've understood in History and really liked. I don't care about religion in general but the history and methods of religions interest me, so I hope we will continue in religions of the world. This book showed a different turn to me in religion, made me wonder at the firm, believing people and think "what do I believe?" and I came up with my answer. This book made me change toward Catholicism; I don't believe in it; I'd rather just learn all the religions and decide for myself what to believe. I understood everything but couldn't explain it correctly. But I enjoyed the book and enjoyed reading it.

Average Student

I found that the readings in Hinduism were more understandable than those of China. My reason for drawing this conclusion is because of the results of my examinations. I did much better this quarter than last and I feel the reason why, isn't because I enjoyed one topic over another, but because when I read over the book to study, I could understand what points the sacred books and writings were trying to get across. Whereas for China, by myself I couldn't figure out what the readings were trying to relate.

Though both were interesting!

**Below Average Student**

I think the book was rather difficult to understand in some parts of it. It wasn't clear enough why people did certain things. It didn't explain fully anything, really. I couldn't grasp some of the ideas. I did, however, learn some things about Hinduism. It was rather interesting at times, also.

In order to get a more analytical view of students' reactions to the secondary units, a questionnaire was used to gather information on a variety of questions that had arisen in discussions with teachers. The questionnaire is presented next. The per cent of students who selected each response is shown for each item. This is followed by a summary of students' responses to the questionnaire and a summary of students' reactions to the secondary units.

**Questionnaire - Student Response to Asian Units**

In the blank to the left of each item place the number of the response which best expresses your opinion.

_____ I enjoy most reading
33% 1. fictional stories about people.
47% 2. true stories about people.
11% 3. historical events.
0% 4. economic explanations.
2% 5. political events or ideas.
7% 6. reports about controversial issues.

_____ I dislike most reading
8% 1. fictional stories about people.
0% 2. true stories about people.
19% 3. historical events.
36% 4. economic explanations.
24% 5. political events or ideas.
13% 6. reports about controversial issues.

_____ I would prefer to read
9% 1. an emotional article that takes one side of an argument.
91% 2. an objective article that presents both sides of an argument without taking sides.

_____ I prefer reading material when the reading level is
0% 1. very easy.
4% 2. easy.
51% 3. average.
40% 4. fairly difficult.
4% 5. difficult.
2% 6. very difficult.

_____ The reading level of the Asian units I have been studying is
7% 1. very easy.
23% 2. easy.
46% 3. average.
23% 4. fairly difficult.
2% 5. difficult.
0% 6. very difficult.

_____ The ideal length of time to spend on a Social Studies unit considering a theme or problem like those of the Asian units is
4% 1. one period.
11% 2. two or three periods.
23% 3. one week.
41% 4. two weeks.
21% 5. longer than two weeks.

_____ It is normally expected that homework will be assigned for each academic class during the week. When we are studying readings like those in the Asian units, I think a reasonable amount of reading for Monday, Tuesday, Wednesday and Thursday nights would be
2% 1. one page.
2% 2. two pages.
0% 3. three pages.
7% 4. four pages
32% 5. five pages.
21% 6. ten pages.
19% 7. fifteen pages.
17% 8. twenty pages

_____ If I had to answer questions relating to each reading or group of readings, the kind of question I would prefer to answer is
14% 1. true and false.
27% 2. multiple choice.
5% 3. one word answer.
23% 4. short paragraph.
5% 5. paragraph.
25% 6. essay.

_____ The most important improvement I would like to recommend for the Asian units is
11% 1. a chance to ask the teacher more questions.
53% 2. an opportunity to have discussions about the things I read about.
36% 3. the use of movies and slides with the units.
0% 4. more use of the regular textbook with the units.

_____ I think the most worthwhile type of reading is
23% 1. descriptive writing in which one person tells what happened to others.
59% 2. personal accounts in which someone tells "his own story."
7% 3. explanations of events.
5% 4. fictional stories which are "typical."
2% 5. governmental reports.
4% 6. a "text book" presentation of facts.

_____ I prefer readings in which
18% 1. an American writes about people in Asia.
82% 2. Asian people write about themselves.

_____ Without class discussions, I think lessons using the Asian units have been
39% 1. not as good as
39% 2. about the same as
22% 3. better than
lessons using textbooks we have had.

_____ If we had class discussions with them, I think lessons using the Asian units would be
5% 1. not as good as
11% 2. about the same as
84% 3. better than
lessons using texts we have had.

I think ___ per cent of class time in Social Studies should be spent on each of the following:

| | | Reading | Discussion | Oral Answers | Written Answers |
|---|---|---|---|---|---|
| 1. | 0 | 4% | 0% | 10% | 5% |
| 2. | 10 | 11% | 5% | 37% | 52% |
| 3. | 20 | 20% | 21% | 23% | 21% |
| 4. | 30 | 21% | 30% | 9% | 4% |
| 5. | 40 | 5% | 11% | 10% | 7% |
| 6. | 50 | 29% | 16% | 4% | 5% |
| 7. | 60 | 4% | 7% | 0% | 2% |
| 8. | 70 | 5% | 5% | 5% | 0% |
| 9. | 80 | 0% | 4% | 2% | 0% |
| 10. | 90 | 0% | 0% | 0% | 2% |
| 11. | 100 | 2% | 0% | 0% | 2% |

## Responses to Questionnaire

Students were almost unanimous in the belief that personal accounts in human terms were both most enjoyable and most worthwhile educationally. Economic and political readings were least favored. Responses indicated that both fictional and true stories about people were considered enjoyable and that true stories written by Asians about themselves were considered most worthwhile. Although almost all students expressed a preference for objective articles presenting both sides of an issue, they identified as enjoyable and worthwhile several emotional accounts presenting one side of an issue. This suggests that they have been taught to value objectivity but that they actually become more personally involved in reading a subjective account.

A cross section of tenth grade students in an industrial suburb who responded to the questionnaire favored material with a reading level of "average" to "fairly difficult." They identified the reading level of the Asian units as "average" and expressed a willingness to consider five to ten pages of such reading for daily homework. Students felt that questions should be of multiple choice, short paragraph or essay types and on their general comments they indicated a preference for thought provoking questions.

Students who responded to the questionnaire had studied four units without class discussion over a period of one month. They strongly recommended that discussion be an integral part of the consideration of such units, in fact that was their chief recommendation for improvement of the Asian units. Students suggested that reading should take thirty to fifty per cent of class time. Discussion was considered almost equally important with suggestions that twenty to fifty per cent of class time should be devoted to it. Answering specific questions was less favored with many students expressing a desire not to spend more than ten per cent of class time on such activities. Students rated their experience studying the Asian units without discussion "as good as" lessons using text books they had had and were almost unanimous in the opinion that with discussion lessons using the Asian units would be "better than" lessons using text books. They favored two weeks rather than one for the consideration of a significant Asian theme or problem and recommended the use of audio-visual materials to supplement the readings.

## Summary of Students' Reactions

The reactions of students to the secondary units were generally quite favorable. Positive comments were made by students with regard to the length of the units, the format, study questions which provoked discussion, selection of source materials, and style of presentation. Most students liked the new ideas and topics that were presented; several commented specifically on such topics as the caste system, food and population problems, role of women, religious beliefs, cultural differences, the Chinese revolution, and the views of Mao and other leaders.

Least interesting to the students were those units that dealt with formal and technical aspects of geography, government, economics, or military activities. For example, the units which contained a somewhat abstract and formal presentation of material on the physical geography of Asian countries were not so interesting to students as the units which contained more informal readings on cultural geography in which human responses to different conditions were noted.

Students' preferences for certain types of material were noted. Short stories, literary vignettes, socio-cultural material, examples of human response to various situations and conditions, autobiographical materials, and concrete materials were preferred. Materials containing interviews, personal accounts, descriptions of ceremonies, discussions of problems, and pros and cons on issues were also liked by students. Not so popular were abstract, technical, factual, and formal materials. Rather, students preferred the personal and informal accounts of experiences and responses of Asian peoples in various situations and cultures. For example, students preferred to read a Buddhist monk's account of daily experiences rather than a formal discussion or analysis of the role of a monk.

As a group the students tended to dislike articles that were difficult to read. In general, there seemed to be a fairly high relationship between articles rated difficult by teachers and the favorableness of students' reactions to them. However, certain exceptions were noted. For example, short articles and excerpts on a difficult level were well received if they dealt with interesting issues and problems and if they were discussed immediately after reading. During followup discussion teachers could clarify difficult points and help students on questions and problems which they had encountered.

Students tended to have definite preferences for certain types of questions. In general, they liked to discuss open-ended questions on the application and synthesis levels rather than factual questions on the knowledge level. On the other hand, when the writing of responses was involved, students preferred questions on the knowledge level. This may be due in part to conditioning in prior years of schooling.

# Chapter V

## TEST DATA ON SELECTED UNITS

In addition to evaluation by teachers and students, selected units were appraised in light of test data. Units selected for this purpose included one for use in elementary schools, four for use in secondary schools, and two for use in the high-school course on Asia.

The main purpose of the testing was to obtain clues regarding how well students comprehended information and concepts and how well they applied information and concepts at higher levels of cognition. For example, test items in the unit on Changing Japan were fashioned to assess understanding of factors of production, geographic features, and specific aspects of Japanese culture. At the secondary level, items were devised to assess insight into modernization, industrialization, political development, food and population problems, and various features of Asian cultures.

A special purpose of the testing program at the secondary level was to find out if students' opinions or attitudes differed in relation to the teaching approach that was used. Attitudes toward the units under study and toward the social studies program were measured in two different groups. One group used the units under conditions in which factual questions were emphasized while the other group used the same units under conditions in which the emphasis was on higher levels of cognition. Both groups used the same instructional materials which had been prepared by the project staff.

### A. Unit on Japan

Test items were devised on various levels of the taxonomy of educational objectives.[1] Items on lower levels of cognition -- knowledge and comprehension -- were designed to assess students' understanding of information and concepts which had been included in the unit on Changing Japan. Items on higher levels of cognition -- application, analysis, synthesis, and evaluation -- were designed to assess students' competence in using information and concepts presented in the unit. In the discussion which follows, attention is given first to students' response to items on lower levels of cognition.

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1. Benjamin Bloom (Ed.), Taxonomy of Educational Objectives: Cognitive Domain, New York: David McKay, 1956.

## Lower Levels of Cognition

Multiple-choice items were used to evaluate students' understanding of information and concepts on the knowledge and comprehension levels. The following are illustrative of items which were used:

1. Which of the following is the main reason why Japan has little area that is good for growing crops?

    ____A. There are too many people on the land.

    ____B. Volcanoes have destroyed many good farms.

    ____C. The land is mostly mountainous.

    ____D. The land is covered with dense forests.

2. Which one of the following has the most to do with farming in the mountains?

    ____A. Irrigating

    ____B. Planting

    ____C. Terracing

    ____D. Harvesting

3. Mulberry leaves are important to which one of the following industries?

    ____A. Tea

    ____B. Cotton

    ____C. Silk

    ____D. Nylon

4. Which of the following is probably the best reason why Japan does not have many large cattle farms?

    ____A. Japan's monsoons would kill the cattle.

    ____B. Japan can get cattle from other countries.

    ____C. Japan is too crowded with people to have large farms.

    ____D. It is more important to use Japan's land for the growing of crops.

The per cent of students, in a sample that totaled 87 students, responding correctly to 65 items on the knowledge and comprehension levels is shown in Table 15. The main content of each item is shown rather than the complete test item. This has been done to highlight the information or concept being tested in each item.

Table 15

Per Cent of Correct Responses to Items on the Knowledge and Comprehension Levels

| Per Cent Correct | Main Content of Items |
|---|---|
| 98 | Main reason for importing lumber |
| 98 | Importance of mulberry trees in silk production |
| 98 | Haiku and tonka as poetry |
| 96 | The art of origami |
| 91 | Japan compared to the United States in books published |
| 90 | Typhoons, strong ocean winds |
| 84 | Population, number of people in a place |
| 84 | Trade with others to get resources |
| 84 | Limited area for agriculture because of mountains |
| 84 | Cultural understanding as reason for studying arts |
| 84 | Writing brushes and other items made of bamboo |
| 82 | Location of Hokkaido in relation to Honshu |
| 82 | National parks located by wonders of nature |
| 80 | Honshu, largest island of Japan |
| 80 | Wrestling as a traditional sport |
| 76 | Unusual to go to a football game |
| 74 | Population of Japan large for size of country |
| 74 | Frequency of earthquakes |
| 72 | Distance from San Francisco to Japan |
| 72 | Festivals as a source of traditional ideas |
| 71 | General quality of Japan's roads |
| 71 | Cotton as a part of the textile industry |
| 70 | Season of cherry festivals |
| 70 | View of Japanese art as masterpieces |
| 68 | Area of Japan smaller than California |
| 68 | Rivers used to produce electrical power |
| 67 | The Game of Jan-Ken-Po |
| 67 | Cormorant fishing |
| 66 | Unusual for women to be in Kabuki drama |
| 64 | National park surrounding Mt. Fuji |
| 64 | The carp to denote strength |
| 63 | Japan, leader in shipbuilding |
| 60 | Tidal waves from earthquake under water |
| 60 | Ocean current as moving body of water |
| 60 | Purpose of tea ceremony to enjoy beauty |

Table 15 (Continued)

Per Cent of Correct Responses to Items on the Knowledge and Comprehension Levels

| Per Cent Correct | Main Content of Items |
|---|---|
| 57 | Skilled labor as factor in production |
| 57 | Use of women pearl divers |
| 57 | Fish being raised on a fish farm |
| 57 | Greater use of land for crops than for cattle raising |
| 57 | Use of terracing in mountains |
| 57 | Large carp kites flown on children's day |
| 56 | Location of bears in Japan |
| 55 | Longest stemmed flower representing heaven in arrangements |
| 53 | Ikebana, art of flower arranging |
| 50 | Cool weather as factor in deciding where to live |
| 50 | Mountains as a main transportation problem |
| 50 | Importance of Japan's fishing industry |
| 50 | Fishermen referred to as farmers of the sea |
| 50 | Description of flower arrangement |
| 50 | Plays held as early as the 13th century |
| 50 | Dolls usually brought out on festival days |
| 48 | Hade as best description of colorful kimono |
| 46 | Time of the star festival |
| 45 | Shibui as best description for a tea ceremony |
| 44 | Railroads as basic part of land transportation |
| 44 | Need for transportation to ship products |
| 43 | Why Japan is an industrial nation |
| 42 | Farmers who raise mulberry for extra income |
| 40 | Non-navigable nature of rivers |
| 36 | Japan more crowded than the United States |
| 32 | Cypress best for making lacquer |
| 31 | Change in theater permitting women to act in plays |
| 30 | Monsoons, a key factor in climate |
| 26 | Likely to find netsuke on kimonos |
| 18 | Difference in sound of music because of different scale |

In general the responses to knowledge and comprehension items were satisfactory; all but 13 of them were marked correctly by 50 per cent or more of the students. The highest proportion of correct responses was obtained on items dealing with the largest island, distance from San Francisco, population, size in comparison with California, national parks, limited area for agriculture, features of Hokkaido, mulberry leaves for silk production, book publishing, and shipbuilding. Information included in these items was emphasized in the instructional materials and in discussions led by the teachers.

The lowest percentage of correct responses was obtained on items related to Japan's rivers, population density in comparison with the United States, monsoons as a factor in climate, warmth of the Japan current, specific aspects of transportation, why Japan is an industrial nation, differences in sound of music due to scale, and terms such as netsuke. Conferences with teachers indicated that the problem of improving responses on the foregoing was mainly one of finding and providing instructional materials that dealt with the subject directly. Materials suggested in the unit did deal with them incidentally, but not directly or in detail. Need was expressed for visual materials such as slides or filmstrips that would visualize netsuke, reasons why Japan is an industrial nation, and other special items. Need also was expressed for tapes or records that could be used to reveal special features of Japanese music.

## Higher Levels of Cognition

Twenty-three items were used to assess the ability of students to apply ideas, analyze and synthesize information, and evaluate proposals. The following are illustrative:

1. A warm wind is blowing and trees are blooming in Japan. Which of the following might be taking place?

   ___A. Plum picking

   ___B. A festival

   ___C. A monsoon

   ___D. Rice planting

2. A large company has bought land along a Japanese river. Which of the following would be the best guess as to how the land might be used?

   ___A. To sell boats, water skis, and fishing poles

   ___B. To build docks and piers for ships

   ___C. To make a national park around the river

   ___D. To build an electrical power plant

3. Japanese craftsmen still make art objects, although many of the objects are now made in factories. Traditional stage plays can still be seen in Japan as well as many types of movies. Both traditional and western music are popular.

   Which statement below best tells about the above information?

   ___A. Japan's traditional culture is undergoing changes.

   ___B. Japan's culture and western culture are difficult to bring together.

   ___C. Japan's traditional culture is being replaced by a western culture.

   ___D. Japan's traditional culture is just about impossible to change.

The per cent of students who selected the best answer to each of the items on higher levels of cognition is presented in Table 16.

Table 16

Per Cent of Correct Responses to Items on the Application, Analysis, Synthesis, and Evaluation Levels

| Per Cent Correct | Main Content of the Items |
|---|---|
| 84 | Infer movement toward North Pole because weather is cooler |
| 76 | Why Hokkaido is best for skiing |
| 72 | Use of land on river for electrical plant |
| 68 | Relative location of Pacific Ocean |
| 62 | Infer direction toward Equator, moving from Tokyo to Inland Sea |
| 56 | Infer movement toward Equator because water is warmer |
| 56 | Warm wind and blooming trees as clues to festival |
| 56 | Hokkaido as cool area in summer |
| 56 | How countries sending scrap iron might get it back in manufactured goods |
| 56 | How Japan depends on other countries for resources |
| 56 | Japan as an industrial nation with limited resources |
| 53 | Why Japanese culture is undergoing change |
| 50 | Not expect to see freight truck in mountain village |
| 50 | Why workers are needed for production |
| 47 | Why sending Japanese musicians to the U.S. is a good idea |
| 46 | Need for raincoat during the summer |
| 44 | Evaluation of use of land on Kanto plain |
| 44 | Why a play that is different may seem strange |
| 43 | Why many auto parts would not be shipped to Japan |
| 43 | Farmers earning extra money raising mulberry leaves |
| 42 | Need for jobs for Japan's large population |
| 40 | Not expect to find large ships on rivers |
| 34 | Japan current as a body of warm water |

The highest proportion of correct responses was obtained on items related to sports in Hokkaido, inferring movement toward the North Pole, use of land for an electrical plant, and relative location of the Pacific Ocean. The lowest proportion of correct responses was obtained on items related to summer weather, the Japan current as a warm body of water, characteristics of rivers in Japan, production of autos, how farmers earn extra money, exchange of musicians, and why different things may seem strange to us.

Conferences with teachers revealed several clues that might be used to improve the unit with reference to the above. The readings which had been suggested in the unit were not wholly adequate in building the needed conceptual backgrounds. Need was expressed for more visual materials, photographs and slides in particular, that would be accompanied by questions which would encourage students to apply such concepts as factors of production, cultural change, changes in the weather, and aspects of cultural change. Need also was expressed for more map activities which students themselves could undertake. For example, map work might be provided on the seas around Japan, directions between places, weather conditions in different places during the seasons, and rivers of Japan.

## B. Secondary Units

A sampling of students' responses to test items was obtained to find out how well the items were serving such functions as encouraging students to synthesize key ideas, use terms effectively, and make comparisons. The units utilized for this purpose were *The Chinese Revolution*, *Hinduism*, *Role of Women in Asia*, *Mao Tse-tung*, *The Past Made to Order: Chinese Communist Historiography* and *A Study of Conflicting Values*. The students in the sample represented the range of achievement and capability to be expected in high school classes containing students of just below average to high ability. The IQ range was from 86 to 140 and reading achievement ranged from the 46th to the 99th percentile on the Henmon Nelson reading test.

The examples that follow are taken from the test papers of students with high, average, and low achievement in Asian studies. They were selected because they are fairly representative of students' responses. Certain characteristics of students' responses yielded clues for the improvement of the units. A summary of these clues follows the examples.

## The Chinese Revolution

1. Summarize the reasons for the Chinese Revolution. Include information on why communism was accepted, the roles played by Mao, Chiang, Sun Yat-Sen, and Joffe, and events from 1921-1937 that influenced acceptance of the revolution.

### Response of Above Average Student

Three most important reasons were: The peasant and worker discontent, foreign intervention, and forming of the communist party.

Peasant and worker discontent. The peasant in China is the backbone of the economy and yet is the lowest paid, worst treated, and most illiterate. The worker doesn't have it much better than the peasant, although there is some distinction of a better life. Under the landlord system in China, the peasant was actually a slave, working for his very existence, with absolutely no chance of bettering his life. Very rarely did a peasant own his own land and if he did, it was extremely small. Warlords, landlords, soldiersand gentry, all could either execute or imprison a peasant without a trial or justice. For the worker, the situation was similar, and not much better, and in some cases, worse. Terrible hardships, unsanitary conditions, and scant food filled his life. Under the foreman system, one man had charge of maybe 100 men's lives. If a man (worker) died, unjustly no friend could do anything about it for fear of his life. It was these suppressed workers, but especially the peasants who were involved in the revolution. These men, readily accepted Communism, seeing it as a chance at a better life.
Foreign Intervention. Foreign occupation of Chinese land, also played a big role in the Revolution. Not wanted, the foreigners forced their way in; causing humiliation after humiliation to come upon the Chinese. They were the cause of a growing feeling of Nationalism throughout China. They added to the revolution in that they caused further discontent among the people.
Forming of a Communist Party. With all the feelings of discontent and nationalism, all the Chinese needed was someone, or some group to organize them. This group was the Communist Party. When they formed, they sent a letter to all peasants, workers, soldiers and middle class to unite and overthrow the warlords and evil gentry. The communists organized labor unions and peasant associations, each becoming extremely strong. The Chinese were on their way to revolution.
People of the Revolution. Mao Tse-tung was a founder of the Communist Party, and the leader of guerillas on The Long March. Dr. Sun Yat-Sen was leader of the Republic of China when Manchu Dynasty fell. His three principles were nationalism, democracy, and people's livelihood. He tried to unite China, but died before

he could. Chiang Kai-shek was the successor of Sun. He lead nationalist forces against Mao, united with him to defeat the warlords, and then against him again and pursued him to North China, where Communists had to work from. Mr. Joffe, a Soviet diplomat, made an agreement with Sun to help China, but not to interfere with politics.

Events leading to Revolution included:

1. forming of the Communist Party
2. letter to peasants
3. Sun-Joffe agreement
4. trouble with warlords
5. unification of communists and nationalists
6. peasant revolt
7. break between Mao and Chiang
8. the Long March

Response of Average Student

In 1922 the Communist Party was formed in China. They kept their party secret and pretty well hidden for awhile, but soon their main objective would be to overthrow the Nationalist Party and take over China. The Communist Party wrote a letter to the peasants telling them of what a life they could have and how they were the dust in the earth in China. Soon after this Dr. Sun Yat-sen went to northern China to talk to the Soviets about the Kuomintang. There he made an agreement with Mr. Joffe that the Soviets would be allowed in the Kuomintang. He let the Soviets come into the Kuomintang because Joffe reassured him that the Communists were not trying to spread Communism in China because they had neither the political nor economical conditions for Communism.

One of Dr. Sun Yat-sen's main problems for uniting China was the warlords. This military held many lands in China and refused to give them up to the nationalist government. Soon as the Soviets entered the Kuomintang, they started working. Mao Tse-tung was one of the young leaders who was working to overthrow the Nationalist Party and the military. The peasants were told that they were the vanguard of the revolution and that they would soon be able to live a better life. The peasants were vital to the Communist Party and one of their sayings is"We are the fish and you are the water and without you we cannot survive." In the city the workers too, were living in terrible conditions and wished for a better life. Under communism they organized labor unions and held strikes against their foreman. Meanwhile Chiang Kai-shek, leader of the Nationalist Party and Kuomintang was trying to stop this revolution and figured the only way to stop it was to destroy it, so he turned against his own people. Instead of helping the situation it hindered it for the people would now go against him more. Then in about 1937 the Long March came and people from the Communist Party walked all the way through China, through the Nationalist Party and fighting them as they went. When they finally reached their destination, Peiping, they went in and took over part of the Nationalist Government. At about the time when the Long March ended the Japanese could see complete chaos in China and figured that was a perfect time to move in. Hiding behind Japanese lines, the communists were able to move in and as the Japanese invaded the communists were able to take over. The United States was giving arms and aid to the Nationalist Party so the communists had to be careful what they were doing. If the U.S. was attacked by the communists then that would have been another problem. Finally the Communist Party took over Manchuria and slowly made her way through China. In 1949 Mao Tse-tung took over and Chiang Kai-shek and what was left of the Nationalist Party and Kuomintang fled to Taiwan for safety.

### Response of Below Average Student

The Chinese Revolution occurred because the people were treated so roughly by the government. The working class received very little or no pay, plus board, which was sleeping in a small crowded room with too many other people. Also they received food which was practically inedible. They accepted communism because they were so ignorant. They knew nothing else besides communism, they were too weak in leadership to do anything about it. Finally they got some leaders though. They were Mao Tse-tung, Chiang Kai-shek, and Dr. Sun Yat-sen. Each was a great leader and tried to help the working Chinese man. The Long March influenced the Chinese.

## Hinduism

1. In what ways is Hinduism a religion and in what ways is it a way of life?

### Response of Above Average Student

Hinduism concerns itself with two things: reaching samadhi (oneness with Brahma) and governing in some respects, the way of life of its people. The first of these is more the religious aspect. All men are to work toward this union through ways of knowledge and devotion (ones we studied). Under knowledge come Yoga - disciplining bodies to a state where physical needs are unimportant - and Vedanta - a system of thought control where you believe the only reality is Brahma. (Bhakti - way of devotion, choose personal god - reach Brahma through this.)

Hinduism, in theory, teaches men how to live their lives. It preaches Dharma, i.e. doing one's duties in one's caste and Kharma, i.e. doing good deeds to attain salvation in the next life (reincarnation, samsari). Gandhi, a great Hindu leader, preached for men to use non-violence in their lives for every situation. Hinduism brings about various feasts and festivals which play a major part in the lives of many.

Hinduism is mostly a way of life because it teaches that all men shall have their own ways of reaching Brahma and sets no rules for this - it is not actually an orthodox religion. The common (i.e. most of the people) people follow the things listed in paragraph 2 to gain their salvation.

### Response of Average Student

Hinduism is a religion because the people believe that through Bhakti or the way of devotion, they can reach total oneness or samadhi with Brahma. To become one with Brahma, that is to reach the state of blissful awareness, the Hindu believes he may be reincarnated as many as hundreds of times. This cycle of rebirth is called samsari. Then according to his Kharma or good deeds, in his next life he may be closer to Brahma until at last he is one with him. Yoga is one way to reach Brahma through self-purification. There are many steps to achieve this, including abstaining from all passions of the body and thinking only of Brahma.

Hinduism can also be called a way of life because everything the people do is to please the gods, or the many manifestations of Brahma. A good Hindu will always do his duty or Dharma in his caste and this involves doing your duty at every hour. Sacrifices are offered at special feasts or ceremonies to different gods and after awhile it becomes a general way of life, that is, the people are expected to do these things and their whole life revolves around their religion.

Response of Below Average Student

The thing that makes Hinduism a religion is the fact Hindus believe in gods and they pray to them. They believe in a life after life and they have books that explain the truths they believe. Although Hinduism is a religion it is also a way of life. When the castes were in existence it was their position in society. Their Kharma determined their position in life and they accepted it. Depending on the sect they were in they believed in different customs and the people are accustomed to it and this is their way of life.

2. Answer each question in a paragraph or two:
   - A. Account for the fact that Hinduism has not been a major missionary religion.
   - B. How has the caste system been central to Hinduism?
   - C. In what way can Hinduism be described as monotheistic and polytheistic?
   - D. Why were the teachings of the Bhagavad Gita better able to meet the needs of the common people than the Upanishads were?
   - E. What importance have sacrifices had throughout Hinduism?

Response of Above Average Student

A. Many facets of Hinduism require personal instruction by religious men. Ways of knowledge to attain salvation like Yoga and Vedanta require a trained instructor.

B. The caste system was first taught in the Vedas - the sacred writings. The theory of Dharma is based on doing one's duty in one's caste. Men came to be in a caste through birth and until laws were passed, could never get out. The Vedas tell how the Brahman is compared with the mouth (the wise, prominent class); the warriors with the arm (strong); the merchants with the thigh; the common people, the feet; the untouchables even below the feet. Hindus based their lives on this often. They considered the very lowest to be dirt practically and were not to have anything to do with them. They lived this way until laws forbidding the caste system were passed. Some still follow it but not so ardently.

C. Hinduism is monotheistic in the respect that all devout Hindus center their lives around going to Brahma. It is polytheistic in that everyone chooses his own god for a personal devotion. However, even when a man chooses a personal god, he does this as a means of reaching samadhi.

D. The Bhagavad Gita concerned itself mainly with teaching man how to live this life. Dharma and Kharma were introduced here. The Upanishads are more philosophical and are concerned mostly with teaching man about Brahma and the next life. The common people can better grasp something material than that of which all they know of is what they are told.

E. Animal sacrifices were often a major part of festivals and religious rites. This practice is not used so much now. Gandhi spoke out against it and around 1927, it was let up as barbaric and uncivilized.

Response of Average Student

A. Hinduism has not been a major missionary religion because the people accept their way of life without complaint. They feel that if they are poor and ignorant, yet they do their duty, in their next reincarnation they may be higher up. But if a Hindu were to complain within his caste, he feels that he would be punished in his next life. Also, it would take a long time to teach the people that their ways of sanitation and bathing, etc. were not clean, because these are their customs and they won't change quickly.

B. The people believe that if they do their duty within their caste, in their next life, they may be closer to Brahman. The Hindus have something to look forward to if they are in a low caste.

C. Hinduism can be called monotheistic because the people believe actually in only one god, Brahma, but it is polytheistic because they also believe in his many manifestations. The Bhagavad Gita tells them to be devoted to a personal god and offer sacrifices to that god, but Brahma is the most important.

D. The Upanishads deal with the knowledge of god and are more deep than the Bhagavad Gita. They involve more time and study and the common people could not understand them as well, whereas the Bhagavad Gita is closer to the minds of these people and is more of a story. It tells them to do their duty in their caste and this they understand.

E. Sacrifices to personal gods have great importance in the life of the Hindu. They wish to please their gods and this is part of the religion. The Hindu also wishes to shore up good deeds for his next life. Although the people believe that all life is sacred, in some sacrifices animals are killed, and Gandhi's belief of non-violence is broken.

Response of Below Average Student

A. Hinduism is not a missionary religion. A man must pick a personal god to reach Brahman and it is hard to teach. Also it has a lot to do with being a way of life. It would be very hard for an African, for instance, to understand and live this eastern religion for it was made for the eastern culture.

B. Hindus believed that everyone and everything came from a sort of body, the castes came from the mouth, thighs, feet and in order to reach Brahman you must do the best you can in your caste. Everyone had his duty.

C. Hinduism can be described as polytheistic because each man seeks a personal god therefore there are many gods and yet it can still be described as monotheistic because they are all trying to reach Brahman and if you consider the personal gods as just different aspects of Brahman then it is monotheistic.

D. The Upanishads are too philosophical and complicated. The average Indian man doesn't have the education to understand them. The Bhagavad Gita is simpler, it tells of the duties they have in a simple but intelligent way.

E. Actually some Hindus believe animals are just as important as people but there are still sects who don't believe Gandhi's thoughts on the subject. They offered sacrifices to the gods, mostly sheep. They beat drums and said they numbed the animal so he wouldn't feel it. They used sacrifice as a sort of prayer but most Hindus don't sacrifice animals except on very special occasions.

## Role of Women in Asia

1. Compare the life of a peasant Indian woman with that of the "average" American woman. Include the following:
    a. attitude toward husband
    b. position and status in family
    c. responsibilities
    d. attitude toward children

### Response of Above Average Student

In India a peasant woman would most likely be married. She would not necessarily love her husband but she would obey him. An Indian wife may not even seem important to her husband except for the fact that she could give him sons. Many women in India love their husbands but not all women do. An Indian wife also has responsibilities. She must make meals, take care of the children, carry water and many other chores. Children get much attention from their mothers. New arrivals get the most attention but not the most care. Indians think that if a baby is noticed too much it attracts evil spirits.

In America women usually love their husbands. In a family the husband and wife think of everything with regards to marriage as a partnership. Children in America are not pampered quite as much.

### Response of Average Student

An Indian woman usually has more respect toward her husband and is probably more loyal to him than an American woman might be. Although an Indian woman is more loyal to her husband her position in the family is less than a woman in America. An American woman has more privileges and is not always in demand by her husband.

The responsibilities of an Indian and an American woman can vary. Indian women have to do their chores with less modern equipment. Her responsibilities are greater because she always has children and older people to care for plus the regular house jobs. The women in India don't mind having children around. They love and honor their children. In America, the fewer children, the better.

### Response of Below Average Student

The attitude of the peasant woman toward her husband is that she is the slave and he is the master. In America, the woman's attitude toward him is just about the same but we don't look at it the same way. In Asia the position of the woman is the lowest. In other words, she is considered to be the last step of the ladder. In America the woman is the highest or second highest depending on the family.

The Asian woman does practically everything. The women are the husbands' and boy children's slaves. In America the man usually does about the same amount of work as the woman does. The children are considered as very precious things in Asia, after about one year old the baby is considered the household pet. In America, the baby is considered about the same way.

Mao Tse-tung

1. Has Mao been merely a skillful practitioner of the art of revolution as set down by Marx in the Communist Manifesto, or has he contributed to the theory and practice of communism?

Response of Above Average Student

Perhaps it may be said that to the theory of Communism Mao Tse-tung's contributions have been sparse. He has added no noteworthy ideas to those of Marx, Engels, or Lenin. To the practice of Communism, however, the importance of his contributions is undeniable. He applied to the Chinese Revolution new techniques which proved to be highly advantageous. The most notable of these are his use of rural headquarters, and his methods of building up rural powers to take cities by encirclement and eventual strangulation, forcing the city to yield. There are two main advantages to the use of rural headquarters. For one thing, secrecy could more easily be maintained and for another, there would be a great deal less opposition in the rural area. The bourgeoisie, the enemies of the revolutionists, were commonly found in the towns and cities. The advantages of encirclement are obvious. The revolutionists had no hope of taking over by brute force; they were in most cases vastly outnumbered and were poorly armed. Through encirclement, however, cities could be strangled and, for want of the necessities of life, forced to give in. But the new techniques of the practice of Communism (or rather the practice of getting a Communist government) developed by Mao Tse-tung did not end here. He had four rules to the Chinese revolutionary strategy: (1) when the army advances, retreat; (2) when the army wishes to avoid battle, attack; (3) when the army halts, trouble him; and (4) when the army retreats, pursue. Whenever the revolutionists did not follow these rules they almost always failed.

Response of Average Student

Mao Tse-tung has been a skillful practitioner of the art of Revolution. Whereas Marx conceived the idealistic communism and Lenin carried it out, Mao went even further to do both. When he was a young boy, he first learned of Marxism through books and agreed with him. As he grew older he built upon this foundation, adding more and more as time went by. In his youth he saw unfairness towards the peasants. He saw small revolutions break out and then crushed by the cruel landlords. As he progressed in his education he became more and more rebellious. This began his new way for the peasants. He constituted the ideas of rural bases and guerilla warfare. Never had any one man written so much on this form of warfare. He also conceived of his Red Guards, the backbone of the Revolution. He formed laws for his armies, thereby gaining public respect and admiration. Through his deeds Communism grew and was accepted in the nation.

## The Past Made to Order; Chinese Communist Historiography

1. Describe the function (purpose) of Communist Chinese Historiography. Include examples from the readings.

### Response of Above Average Student

The function of Chinese writing is to show how Communism works and how and why it is better than other forms of government. The purpose of Chinese historiography is to give an account of history which will do two things: (1) make China look as good as possible, and (2) give the Chinese a Marxist view of events.

The events which are most emphasized are those of nationalism, patriotism, heroism, and events which make interesting but informing reading. The appeal of these writings is to the person who is studying history in China. These particular accounts give the student a first and lasting impression of history. They also serve another purpose in that they make individuals more open to Communism.

Examples of purposes are found in the following. In the Opium War selection, the writers play upon our emotions by trying to picture China as a country severely oppressed by "marauding capitalist oppressors." Their purpose is to make us see China as right and Western nations as wrong. In the Open Door reading, again China is shown to have been exploited by the "imperialists." In the last reading, the purpose is to show the Chinese how Marxism can last. In the first paragraph is given an economic interpretation of history by Marx by talking about "the rule of the feudal landlord." In the next section the Sinicist revision of exploitations is shown. The style of writing makes it appealing to readers because of the storylike way it is written.

### Response of Average Student

The purpose of Chinese historiography is to make the peasants proud of their status, to show that they (the Communists) know "what is best" for the peasants and their interests, to give reasons for past actions, and to make them aware as to who their enemies are: generally, to make peasants patriotic.

The Communists always associate themselves with the peasants and show support for them. They flatter the peasants with phrases like, "heroic struggles of the Chinese people." Pro-communist, or patriotic peasants, always win battles or die gallantly, as does the Eighth Route Army. They always say that they are working for the good of the peasants. They cheer the peasant class on to victory, while the enemy slithers away. All of this is for the purpose of making peasants support the Party. Only the Party does not exploit the peasants. They always show victories. (And who doesn't like a victory?)

## Response of Below Average Student

Much of Mao's career was based on the ideas and example of other people such as Lenin and Stalin. However, during this time two contributions of his own were made. His two greatest contributions were in the art of revolution, that is (1) rural bases and (2) guerilla warfare. These were truly unique ideas and techniques. The rural base was a brilliant idea. Like Lenin, Mao believed that the revolution must begin in the countryside with the peasants. For this reason, Mao set up little rural bases all over the countryside. His guerilla warfare was his greatest contibution. The peasants carried on fighting by sneak attacks, using underground tunnels and other methods. Though some of Mao's ideas had been based on other great leaders' ideas many were his own and they were truly unique.

The Communists would give the Chinese a type of paranoid complex toward foreigners and rich people, the Party's greatest enemies.

To sum things up, the historiographers say that the Chinese have been exploited many times, and will be again unless they rise up against foreign oppressors and support the Party.

Response of Below Average Student

The Chinese Communists want to make the people hate and fear the Americans, and the other capitalist powers of the West. They constantly make us look bad and the Communists look good.

They said that we took part in the opium trade supplying most of the opium, that we made the open-door policy so that we could share "in spheres of influence already seized by other imperialists," and that we set up factories in China not to help the Chinese but ourselves.

The Communists constantly call us aggressors. They want the people to be afraid of us. They say we take any opportunity to come into another country and take what we can. They don't ever mention that we help anyone.

They also tell the people how good the Party is and how hard it works for the people and only the people. They emphasize the fact that they defeated the Japanese. "Thanks to efforts of the Communist Party and mass of people, the Kuomintang was forced to recognize the legal status of the Communist Party" and do what they told the government to do.

Chinese history is interesting to read, they want the people to read it so they make it interesting.

2. Contrast the Chinese Communist style of writing with the American style. Use examples from the readings. Attempt to answer briefly why you feel the differences exist.

Response of Above Average Student

Of the two writings the Western style seemed the more factual. This serves to make it more believable. The Western style of writing did not play on the emotions as did the writing of the Chinese. It seemed that the Westerners were concerned with getting to the point of their country's correctness while not constantly mentioning how completely terrible the other country was. Their descriptions of failures did not attempt to put the blame on the Chinese, but instead took it upon themselves. Two of the phrases were: required to reside, and fruitless attempts. These two phrases don't seem to be "cute" to the Chinese but how they (the Westerners) tried and failed.

The Chinese writers used emotions to get their points across. The phrases were used to show how evil the Westerners are. They wanted all to realize how completely (from their point of view) the West was at fault. The terms used by the Chinese were those that would inspire hate and fear for the Western aggressors. A few were: marauding capitalistic invaders, sabre-rattling policy, forced to sign with the British, foreign aggressors, imperialistic brigandage, economic penetration and exploitation, imperialistic rivalry, and Anglo-American imperialist.

The differences may exist because the Westerners have almost always been aggressors and quite a lot of Westerners' involvement is due to capitalism. The Chinese may have used this so that they could blow it up and forget about their own mistakes.

## Response of Average Student

The way in which the Chinese Communists and the Americans write history contrasts greatly, as seen in the readings we did. There are many very obvious differences, where the same events are related in completely different ways. This shows how biased many historians are.

In the first reading, there is mention of the Wanghia Treaty which permitted extensive trade between East and West. In the Western account, it is stated that "a more extensive trade was permitted," while in the Chinese account, it says that the U.S. "forced" the Ching government to sign the treaty, and that the U.S. and France were "exacting rights and privileges from China." These were accounts of the same period in history , but seen in completely different ways.

An account of a disagreement between China and Britain is another example of this different wording of the same event. The Western historian simply says that "hostilities broke out between British authorities and the Chinese," while the Chinese account states specifically that "British men-of-war opened fire on Chinese war junks, and were repulsed by the Chinese navy." This comparison shows very clearly how the wording of an event can change the whole tone of the article.

I think these differences exist because I think it is only natural that historians would be a little biased toward themselves, especially when the accounts were written at a time when the U.S. and China weren't on the best of terms.

## Response of Below Average Student

The way the Chinese write their history is not one of a kind. They write history the way most countries do. But they do flare up their writings in order to expose the Western world as a barbaric capitalist state, whose main purpose was to conquer China and exploit the poor. Of course, this was done by the British and Americans. But what the Chinese fail to mention is that the Westerners did do a little good.

The Americans write history as they interpret it, but they also leave out various items, such was the case during the Opium

War. It was clearly stated that the Chinese forced the British to turn over the opium they were going to sell. When the British finally turned over the opium, the Chinese burned it. The Chinese even agree to this point. But what the Americans left out was that after the war the Chinese were forced to pay for the opium they destroyed. Even though they left out one point the treaty was signed by both sides. People tend to write history as they interpret it and also write what the government and people want to hear.

## A Study of Conflicting Values

1. Discuss: "When the values of the father no longer have meaning to the son, civilization is in danger."

### Response of Above Average Student

In Asian society there is not only love between father and son but obligations that each feels toward the other. Man is a social animal and the son imitates the order and qualities of the father. It is within the family that the Japanese learn to live in Japanese society. The head of the family assumes full responsibility for the status and continuity of the family and possesses all authority. In an Asian family when the head of the family neglects these duties, many people are affected, especially the children. They are to be obedient and respectful (filial) to their parents but if the father is a slovenly thief, how can the children be expected to regard their parents with filial piety?

The parents are the ones who must teach their children the difference between right and wrong, as well as their moral education. In Asia if a child does not have full respect or believe what their parents do is the best they could have done, then the child is considered a bad person. If his father's values no longer have meaning for him then the whole Japanese structure is destined to fall. The reason is that the Japanese regard their nation as one family and it is within the family that one learns right and wrong and full respect for life itself.

### Response of Average Student

The whole idea of Asian society is that the family is what makes up the society and the individual works and lives in the family. The family is a unit of which each member is a part. A man could not survive without his family because he depends on them and they depend on him. He is like one part of a machine which cannot function properly without the rest. The family is headed by one person, usually the father, who has the complete respect of the others.

The Asian society is built by five basic relationships where one person is superior over another. The most important of these is the father-son relationship. If a son no longer respects the father and does as he says the machine cannot work. The family can't function as a unit.

The Asian society doesn't allow for individuality although people are recognizing their individuality more and more. This family unit is the basic structure of Asian society and without it Asia would be very different.

Response of Below Average Student

In the Asian society the father is, say, the main character. His ways are to be followed by the complete family. This is true in Japan, India, and China. When there is any changing of ideas between the father and son, trouble begins. The way of life is then beginning to change, and since the Asian people do not look too favorably on change, there is disunity in the family unit.

The whole society is based on being a whole, a unit. So what they have strived for for many generations is then being torn down by the sons' new ideas and values and his parents' traditions and values conflict with his.

2. In what ways might differences in values and customs be involved in intercultural conflicts?

Response of Above Average Student

Some Americans regard other nation's customs as bizarre and in the last analysis, unnecessary. In clarifying to Americans Japanese or Chinese customs, the explanation remains superficial, doesn't tell us why this custom should be a custom; doesn't tell us how this custom is related to many other practices. For instance, the lack of interest the Chinese have for government and the intense concern for a neighbor's birthday celebration. Neither Americans, Japanese, nor Chinese are easily susceptible to new influences. Government structures are just an extension of the family in some Asian cultures and in America it is a thing corrupt (to some) and something that one should try to cheat. Men don't want to serve their government and if they do they expect reward. In Asia, it is considered an honor to volunteer your services to the government.

In families, the Asians are all-involved in every transaction, even if only one member is concerned. In America if a boy or girl gets into trouble, some parents kick them out of the house, so as not to be involved or injure their own reputation. In Japan the nation is a family headed by father, the divine emperor, government is reinforced by religion.

Response of Average Student

Intercultural conflicts between East and West can largely be attributed to the different values. The Easterners and Westerners find if difficult to empathize the position of the other.

For instance, the Westerner finds if difficult to think of the company he works for as a type of family. Employees in the West meet with cynicism the theme "our company is a happy family." The

Easterner finds it hard to believe anything but that. Misunderstandings such as this would make it difficult for the Easterners and Westerners to have a close personal friendship.

The difference in the way East and West feel about human life causes many poor judgments. We as Westerners feel that if we kill enough Vietnamese they will give up. But the Easterner sees the life of the individual as relatively unimportant compared to his freedom to live in the way he chooses. This misunderstanding has caused our government to fight a much long and much more expensive war than we had anticipated.

The difference in marriage structure causes conflicts particularly when East and West mix. For instance, when American G.I.'s marry Japanese wives and bring them back to this country the women are caught in a state of conflict because of the discrepancy of what they have been taught and what they see around them.

Cultural differences between East and West cause conflicts when the two meet. The Easterner and Westerner find it hard to compromise what they have been taught.

### Response of Below Average Student

I think that values do have to do with intercultural conflicts. For instance, inter-racial marriages, or marriages between classes, produces conflicts in the family and in society. Also class struggles make conflicts with the government structures. I think that Asia is going to advance if they broaden their values and cut down on intercultural conflicts.

The major clues for improving the secondary units were related to content and format. In general, the students did fairly well in responding to essay items designed to assess competence in synthesizing information. Nevertheless, the responses of some students revealed a tendency to accept information uncritically. In a few cases exhortative arguments were treated as factual evidence. This suggests the importance of stressing analytical and evaluative questions. Special attention should be given to questions that focus attention on the analysis of statements of fact and statements of opinion. By means of such questions students should be made alert to indications of bias on the part of an author.

## C. High-School Course Units

Tests directly related to two units in the high-school course were used to gather data on the degree to which students were succeeding in learning concepts and information. The following examples of test items based on the section of the course dealing with modernization in Asia are illustrative:

Actual control of Japan from 1889 to W.W. 2 was exercised by

1. a group of feudal lords with the approval of the emperor
2. a combination of capitalists, military officers, and bureaucrats
3. the general staffs of the armed forces
4. representatives of the farmers, fishermen, and factory workers

NOT a similarity of communist and Confucian rule in China:

1. dedication of the bureaucratic elite to the service of the state
2. local order maintained by heads of families
3. major decisions made at the top
4. more concern for group welfare than individual welfare

NOT a reason for central government opposition to the redrawing of India's provincial boundaries according to language:

1. administrative and clerical work would be multiplied
2. education would be easier and more efficient with a single language
3. India's literary heritage would be lost
4. national unity would be delayed

May 4, 1919 is often considered a landmark of Chinese nationalism because on this date

1. Chiang Kai-shek received the surrender of the last war lord
2. for the first time, the Chinese people rose to protest interference with China's sovereignty
3. Sun Yat-sen was elected president of China
4. Yuan Shih-kai rejected Japan's 21 demands

The percent of correct responses to 30 items on the test of modernization are presented in Table 17 , N= 27.

Table 17

Per Cent of Correct Responses of Students to Test Items on Modernization in Asia

| Per Cent Correct | Content of the Items |
|---|---|
| 89 | Type of government in communist China |
| 89 | Japanese solutions for population pressure |
| 85 | Placement of political power in Japan's 1889 constitution |
| 85 | Communist China theory of revolution |
| 81 | Reasons why Chiang was kidnapped |
| 81 | Significance of May 4, 1919 to the rise of Chinese nationalism |
| 78 | Reasons for the Hindu-Muslim riots of 1947 |
| 78 | Reasons why communists defeated KMTs 1945-49 |
| 74 | How Chinese communists got popular support |
| 70 | Reasons why Japan modernized more rapidly than China |
| 63 | Actual wielders of political power in Japan |
| 63 | Aids to Japan's modernization |
| 63 | India's difficulties with a national language |
| 59 | Why the Chinese turned to communists from KMTs |
| 56 | Effects of Japanese territorial conquests, W.W. 2 |
| 56 | Nature of KMT government on Taiwan |
| 56 | Reasons for Japan's rapid industrialization |
| 56 | Indian objections to British self-rule proposals |
| 52 | KMT achievements before W. W. 2 |
| 52 | Parallels of communist and Confucian rule in China |
| 48 | Problems of Indian unification in 1947 |
| 48 | Japanese constitutions compared, 1889 and 1947 |
| 41 | Reasons for Japanese imperialism in East Asia |
| 41 | Japan's advantages of the British alliance of 1902 |
| 41 | Reasons for India's relatively slow modernization |
| 37 | Identification of the Genro |
| 30 | Democracy in Chinese and British elections |
| 22 | Problems of West Pakistan |
| 19 | Manpower sources for Japan's armies |

Approximately one-half of the items were answered correctly by 59-89 percent of the students. In general the concepts and ideas emphasized in the unit were grasped by most students. The readings and the class discussion dealt in considerable depth with government in communist China, political power in Japan, the Kuomintang, and the communist takeover. Less attention was given to the Genro, Pakistan, Indian modernization, and details about manpower sources, Japanese constitutions, and the Japanese-British alliance.

Several clues were obtained regarding ways in which the unit might be improved. Questions that were used to guide study of readings related to topics on which the students did less well might be revised to give a sharper focus. For example, the question Who were the Genro? was revised as, "What role did the Genro play for the Meiji emperor?" The purpose of the revision was to place the Genro in a more meaningful context. Another way in which the unit might be improved was in the selection of readings. Those related to topics on which the students did poorly were in general more abstract than the other readings. Other clues were obtained in regard to ways in which class discussions might give greater attention to comparisons among China, India, and Japan. For example, India's relatively slow rate of modernization in comparison with Japan's, turned out to be a much more complex topic than anticipated because of the number of significant variables that had to be compared in order to avoid misleading simplification that would invalidate application to other cross-cultural comparisons. Critical elements ranged from the effects of religion upon economic attitudes to the reasons why Japan produced quite early a large class of small-scale individual urban entrepreneurs. Further experiment in the classroom will be needed to determine which elements can be eliminated.

Essay-type test items were also used to assess outcomes of course units. In fact, essay-type items proved to be more revealing of the students' grasp of important concepts and their ability to use them to explain various events. The following examples of items related to the unit on Asian Conquest of Asians and the responses of students to them are illustrative of those used in the course.

1. Explain the operation of the Chinese dynastic cycle. Give special attention to the reasons for dynastic collapse. Illustrate your points with specific examples.

Response of Above Average Student

The "model" cycle started with a short dynasty (Ch'in, Sui) in which a strong military ruler reestablished law and stimulated the economy with public works (Grand Canal). The next dynasty (Han, T'ang), a long one under a Confucian bureaucracy, was followed by breakdown and chaos (Three Kingdoms) until order was reestablished by a winner of civil wars or a Mongol leader (Yuan D.)

Reasons for collapse were many. Bad harvests might make people think the Emperor had lost the Mandate of Heaven. Expenses of a lavish court destroyed the image of the Emperor as an example of Confucian virtue. Gentry became selfish and oppressed the peasants, causing peasant rebellions. Gentry raised private armies and sent less tax money to the capital. Confucian gentry bureaucrats competed with palace eunuchs for the revenues. Generals on the border did not get supplies and troops. The government fell to a peasant leader (Hung Wu, founder of Ming), rebel general (T'aitsung, founder of T'ang), powerful gentry family (Yang of Sui), or Mongol invaders (Kublai Khan, Yuan). Loss of virtue (neglect of imperial responsibility) or bad harvests -- chicken or egg? (Note: original answer much longer - developmental sections omitted)

Response of Average Student

At the beginning of each dynasty, one man, usually one holding high political office, would seize the throne usually after a rebellion or invasion such as the Mongols. The Emperor would rule, but his bureaucrats would carry out the real work. If farmers lost most of their harvests to greedy magistrates, the emperor would be blamed. The throne was passed down from emperor to son. Often the son might not realize the problems of the peasants. Someone would conspire against a weak ruler and seize the throne. This happened when An Lu-shan took over. In the Yuan dynasty, a Mongol invasion put the government in the hands of Kublai Khan. To get the most revenue, the Mongol government became Chinese. When it became weak, a rebel leader was able to take over by calling himself a patriot driving out the Mongol invaders.

Response of Below Average Student

The long lasting dynasties were where the major political upheavals would begin. Landlords would start raising private armies. The dynasty would be invaded by somebody and would fall. Next a dynasty would rise that would only last a few years then be overthrown. Another dynasty would rise in which there would be a great upheaval in the government. A strong outside government would then invade and the dynastic cycle would start over again.

The following clues for improving the unit Asian Conquest of Asians were obtained from the essay test.

The question on the dynastic cycle in China was asked to check an awareness of multiple causation, of the tendency of historians to create "patterns" of history, and of the variety of ways in which political leadership can change hands without destroying a political system that had been found basically sound in an agrarian country of immense size.

The answers showed that multiple causation is a difficult concept for many students, possibly because in earlier classes, history had been simplified into a one cause - one effect progression. The Chinese example, however, remains the best one to work with because of the viability of the Confucian bureaucratic system despite repeated dynastic collapse.

In this particular examination, viability of the system was stressed in the objective part of the exam; to improve it as a teaching device for less able students, the two parts might be reversed -- sequence and causes of breakdown in the objective part, and reasons for continuity stress in the essay.

A general summary of clues to the improvement to course units on the basis of objective and essay test items included the following:

1. Revision of selected study questions to give a sharper focus to the purposes for analyzing each reading
2. Selection of readings that dealt in more concrete terms with concepts and topics under study.
3. Preparation of simplified models to illustrate procedures in comparative and analytical study
4. Early instruction in the rationale of Asian proper names so that they are readily recognized and differentiated.
5. Within each major topic, to focus on a single culture or country using others only as needed as reminders of diversity or to illustrate comparable solutions of similar problems that tend to appear in all major cultures or historical progressions.

By and large, however, the responses of the students might be considered to be satisfactory. Each test that was used in the course served the double purpose of assessing specific unit outcomes and setting further study goals for the students. Opportunities were provided in succeeding units for students to explore in greater depth topics on which they had not done well. Furthermore, at times items were deliberately introduced to indicate areas in need of further study. For example, the item on West Pakistan and the item on democracy in China and Britain were helpful in promoting study and discussion in the following unit. The principle involved here was one of using tests for motivational and diagnostic purposes as well as for assessment purposes, a principle widely used by better teachers in secondary schools.

## D. Affective Responses

Test data were analyzed to explore the effects that the type of question might have on students' feelings toward the topics under study and the program of instruction. Classroom visits revealed evidence which indicated that many students preferred questions on low levels of complexity. The project staff and unit writers believed that questions on higher levels of complexity were more effective in dealing with issues and problems presented in the units.

It was decided to utilize data available on 240 students who were randomly assigned to two groups. Group A was given questions on the knowledge level, Group B on the application and synthesis levels. Both groups had completed the same units and affective measures. The affective measures included items which called for responses in which students indicated the extent to which they agreed or disagreed with stated positions on issues and viewpoints about the countries under study. The following items are illustrative of those used to assess favorableness toward each of the topics and the program.

Japan

The United States should try to understand Japan and the people of Japan better.

The United States should be more friendly to Japan.

I would like to know more Japanese people.

Japan is a good country in which to live.

Japan is one of the most civilized countries in the world.

The Role of Women

I would like to know more Asian girls my own age.

Generally there is an equality of the sexes in Asia.

Program Evaluation

You have just completed a month long social studies program which neither allowed you to ask questions about the assigned materials nor allowed you to discuss the information and ideas encountered. It is important that you indicate your true feelings about this program and the way in which it was taught.

How well did you like the month-long program you have just completed?

A Likert-type scale was used. A total of five items was included on each country; the highest possible score was 75. Two items were included on the role of Asian women; the highest possible score was 30. One item was included on the project program; the highest possible score was 15. Data on the students in the two groups are presented in Table 18.

Application of the F-test and the t-test indicated that none of the differences was significant at the .05 level. Apparently the use of questions on different levels does not have an impact on students' affective response toward the countries or topics under study as measured in this project. Other factors such as prior experience, the readings included in the units, and general attitudes toward others may be relevant. From the point of view of project objectives, it seems questions on higher cognitive levels are justifiable in terms of their usefulness in shaping thinking processes. The hypothesis that the requirement of performance at higher cognitive levels would have greater effect on attitude change was not supported in this study.

Table 18

Mean Scores of Students on Affective Measures

| Units | Group A Mean | Group A S.D. | Group B Mean | Group B S.D. |
|---|---|---|---|---|
| India | 40.63 | 10.03 | 39.93 | 6.71 |
| Japan | 49.58 | 10.45 | 49.70 | 9.35 |
| China | 35.73 | 11.94 | 34.93 | 11.10 |
| Role of Asian Women | 15.52 | 4.01 | 14.56 | 4.08 |
| Feeling about the Units | 9.07 | 3.96 | 7.78 | 4.41 |

## Chapter VI

# AN OUTLINE FOR A COURSE ON ASIA

One objective of the project was to prepare an outline for a course on Asia. The intention was to develop an outline which would be useful to high-school teachers and curriculum builders. Although not widespread, courses on Asia are being offered in high schools across the country and there appears to be a growing interest in Asia as an area of study. For example, the New York State guide includes a large block on Asia as do other recently developed courses of study.

The position taken in this project was to prepare an outline that would emphasize major themes in Asian history and give attention to major areas of Asia. The purpose was to prepare an outline that highlighted basic aspects of both historical and contemporary events, and that could be used flexibly by teachers as they drew upon their own backgrounds of preparation and sought to meet educational needs of their students. The vast scope of Asian studies made it imperative that a critical selection be made of topics and themes to include in the course outline. The variegated interests of teachers of courses on Asia made it necessary to provide for flexibility of use of any course outline that was to be developed.

The problem of providing for flexibility of use was encountered early in the project. During the first workshop one of the participants prepared an outline that was reviewed critically by other participants. It was immediately apparent that other teachers wanted to have a hand in re-shaping the outline to fit their own backgrounds and their own school situations. This experience was similar to that encountered in other projects. For example, discussions with individuals in the High School Geography Project have indicated that this same problem was encountered.

The general procedure followed in this project was to outline themes and topics for a course, to gather related instructional materials, and to try them out in the classroom. A. Elgin Heinz, Assistant Project Director, was in charge of this phase of project activities. In addition to being a specialist in Asian studies, he had at his disposal two classes in which to try out course materials. A distinctive advantage in having Mr. Heinz take charge of this phase of project activities was his intimate knowledge of project units and other materials which could be used in a course on Asia. Furthermore, his project reports on Asia in World History contained many guidelines and suggestions that were relevant to a course on Asia.

The course outline which follows is described in terms of major topics and themes, units developed in this project, and examples of other materials that may be used in a course on Asia. First is presented a preface and a general overview of the course to indicate themes and topics that are emphasized. Attention is given next to basic objectives that well might be considered by anyone who is planning a course on Asia. These objectives were developed and refined in a summer workshop. The statement of objectives is followed by an outline of themes and topics. Under each major set of themes and topics are noted (a) special comments which illustrate comparisons or particular ideas to be stressed, and (b) materials for students. A sampling of lesson plans and test items are included to illustrate teaching strategies that were used and ways in which outcomes of instruction were assessed.

## MAJOR CULTURES AND CIVILIZATIONS OF ASIA

### Preface

To deal with the cultures and civilizations of Asia in a single one-semester course is a manifest impossibility. However, we teach world history -- another impossibility -- as a regular procedure; so, the construction of a course on Asia is an interesting exercise. Perhaps unfortunately, much more is involved than academic play. The mounting tensions of our crowded earth gives to the problem of understanding our neighbors a grim urgency that demands the fullest application of our most serious efforts.

What, therefore, must we include? What can we afford to omit? What approach should we take? A survey of existing courses on Asia in American high schools reveals a range from six weeks of a semester course on the whole non-Western world to the intensive study of China alone for an entire year. The opinions of academic experts on Asia were examined for guidelines. It became apparent very quickly that the first requirement for any course we might devise would be an outline that would provide some kind of structure, sequence, and rationale while at the same time encouraging the widest range of individual teacher initiative as applied to local circumstances with available materials. The thematic approach was adopted as the one which would permit great variations or discontinuities of content while still keeping that content relevant to the students' sense of reality. All the themes listed are significant but, in recognition of the structures of existing curricula, available materials, and teacher background, they have been arranged in three major divisions, any one of which can be emphasized -- if necessary, at the expense of the other two. Although the course as a whole can more than fill an academic year, it has been taught as a one-semester course, and portions of it have been used as short units in a 10th grade world history course.

## A. Overall Objectives of the Course

The broad objectives which all course activities should be designed to develop may be summarized as follows:

1. To call attention to sources of knowledge about non-Western peoples, the methods of inquiry involved in acquiring such knowledge, and the need for continuing study.

2. To acquaint students with major Asian civilizations: the influences of geography on their development; the role of religious and philosophical traditions in shaping the behavior of their peoples; and the development of the economic, political, and social institutions which have characterized their cultures.

3. To develop awareness of and insight into similarities and diversities within and among Asian countries; to develop skill in detection of over-simplifications, superficial generalizations, misconceptions, and stereotypes.

4. To develop understanding of the modernization problems of traditional Asian societies, including the impact of Western culture patterns, and how such problems as population growth, political change, and economic dislocation are being met; conversely, to demonstrate Asian influences, both historical and modern, on Western cultures and Western international relations.

5. To explore the approaches, methods, and means involved in developing mutual understanding and in communicating, coexisting, and cooperating with Asian peoples, both for the United States and for other non-Asian countries.

6. To develop the ability to appreciate Asian points of view through making comparisons, inferences, and generalizations requiring the use of non-Western concepts and values and thus to bring greater understanding to one's own culture (note: Use of Asian concepts and values does not necessarily imply advocacy of their adoption nor agreement with their premises; but, without them, our view of the world is one-eyed).

7. To encourage the learning and application of techniques of inquiry.

Specific objectives for different parts of the course are contained in units and lessons and are not duplicated here.

## B. Overview

This course outline begins with a geographic overview of Asia in order to place subsequent units in a spatial setting. This is followed by the development of an understanding of pre-industrial life with specific attention to the family, village life, and elite and folk groups. Basic problems of change are considered next with attention to food and population, family, government, and foreign relations. These first units are designed to develop insight into concepts, issues, and problems which are relevant to the historical units which follow.

The second section of the course includes historical units in which comparisons are made between Eastern and Western civilizations. The units range from emergence of early civilizations and ancient civilizations to rise of military aristocracy in Japan and India under Islam. Concepts of cultural interaction, political organization, elite and folk groups, secularism, rule by precept and by law, feudalism, accommodation, and assimilation are used as analytical tools. Comparisons are made between early civilizations in the East and the West, Rome and Han China, and patterns of conquest in China and India.

The third section of the course includes units on Asia in the age of European expansion. The impact of the West and Asian response are emphasized and attention is given to the utilization of cultural, economic, and political ideas from India and China in Europe. Imperialistic activities of European nations and the reaction of major Asian countries to them is highlighted. Specific attention is given to India as the first "victim", the failure of the Confucian system in China, and successful adaptation in Japan.

The fourth section of the course deals with selected independent nations of Asia. Industrialization and modernization in Japan, emergence of the two Chinas and the return of totalitarianism, and communalism, regionalism, and nationalism in India are included. Attention is also given to Pakistan and to Thailand and the ex-colonies.

The final section is left open for a consideration of the role of the United States. Current issues and problems, political and economic strategies, involvement with other nations, and other topics may be included. Current affairs may be drawn upon and used as they are relevant to a study of the role of the United States.

In the outline which follows are the Preface, overview of the course, major objectives, themes and topics which should be considered. Relevant units which have been prepared in this project are noted under the appropriate topic along with other materials that may be used with students. At the end of the outline is a summary of comments and suggestions obtained through evaluation of the course proposal.

## C. Major Themes and Topics, Commentary, and Instructional Materials

### I. Lands and Peoples of Asia: The Facts of Life

A. The geographic and demographic sweep from Afghanistan to Japan

1. Landforms; plains, hills, plateaus, mountains; soils, minerals, other natural resources

2. Climate and vegetation; monsoon Asia; dry Asia

3. Location of the people; village Asia; nomadic bases; preindustrial cities

Commentary: Mountains, both in myth and in means of livelihood, are dominant features of life in Asia. From Fuji in Japan to Everest in Nepal, mountains have shaped the patterns of life of all the Asian nations. Whether in the Roof of the World of the Tibetan High Mountain Plateau or the relatively low lying southeast China coast ranges, mountains have influenced peoples' routes of trade, area of farmland, place of settlement, regions of hiding, and habits of life. Their presence in all Asian nations has been of great economic and political importance.

There are several distinctive features about Asian mountains which are important for understanding Asian life. First, the major mountain chains run from east to west instead of from north to south like the Rocky Mountains in the United States. Second, the Asian continent has a mountainous interior, lacking any area as rich and level as the upper Mississippi Valley of the United States. Finally, though there are regions of extremely old mountains and mountain plateaus, the Himalayas are the product of a recent geological uplift and as such rise to extraordinary heights, creating a natural barrier which has historically separated East Asia from South Asia.

Landforms and other geographic features should be considered as attention is given to such questions as:

1. What is one reason that the culture of the northern Chinese is quite different from the culture of the southern Chinese?

2. What is the general nature of the land surrounding the major river systems?

3. Would some river systems more easily support dense population than others? Why? Which ones do you suppose have the greatest number of people living in them? Circle them on your map.

4. Central Asia is a region of "interior drainage." From looking at your map, what do you think is the definition of interior drainage? What would be its effects on trade?

5. By following several of the major river systems to their beginnings, you can see that there is a relatively small area where several of them originate. If you had to describe that area, what would you say about it?

Materials:

RELEVANT PROJECT MATERIALS

1. An Exploratory Geography of Asia, Discovery Unit 14, 61 pp.

2. Exploratory Geography of China, Discovery Unit 31, 51 pp.

3. Exploratory Geography of Japan, Discovery Unit 34, 43 pp.

4. Readings in the Cultural Geography of East Asia, Discovery Unit 33, 39 pp. (Reading No. 3)

5. An Exploratory Geography of South Asia, Discovery Unit 35, 44 pp.

6. Readings in the Cultural Geography of South Asia, Discovery Unit 36, 45 pp. (Readings No. 1b, 4, 5, 6.)

7. Exploratory Geography of Southeast Asia, Discovery Unit 45, 40 pp.

SPECIFIC READINGS **(in addition to project materials listed above)**

1. "Heaven and Earth and Man," a creation myth from Chinese Myths and Fantasies by Cyril Birch (in 4, above).

2. G. E. Pearcy, Mainland China: Geographic Strengths and Weaknesses, Department of State Publications 8135, 1966, 11 pp.

SELECTED AUDIO-VISUAL MATERIALS

1. Overhead transparency maps of Asian regions on which physical and political data are on separate overlays (for example, those

distributed by C. S. Hammond & Co. and A. J. Nystrom & Co.).

2. Film: Fuji (120 minutes, color) produced by Fuji Bank, Japan; may be available through the nearest Japanese Consulate. Difficult to obtain, but a model of its kind, showing the ecology of the various slopes of Mt. Fuji in the different seasons.

   Mekong, River of Asia (25 minutes, color, 1967) Distributor: Encyclopedia Britannica Films, Inc.

REFERENCE AND SUPPLEMENTARY READINGS

1. George B. Cressey, Asia's Lands and Peoples, 3rd Edition. New York: McGraw-Hill, Inc., 1963.

B. The pre-industrial mode of life; family and village solidarity; elite and folk status; value systems

Commentary: In India, we have been told, cattle wander freely, obstructing traffic, damaging crops, and, at night, sharing the crowded homes of the farmers. Why aren't the surplus cows slaughtered? Is it because some people enjoy feeding them the way some people in this country feed pigeons and stray cats? Is it because they are sacred? If so, why are they considered sacred? In Hinduism, all life is sacred; so, we cannot evade the question by simply referring it to religious belief. How would you answer an Indian's question of why we tolerate the sacred car? Why do we permit it to clog our our streets so more efficient vehicles can't get through? Why do we permit it to kill thousands of people every year? to poison our atmosphere? to use up irreplaceable reserves of oil? Why do we give it the largest room in our house and spend hours grooming it every week? Can we find as many sound economic reasons for the American automobile as Marvin Harris finds for the Indian cow in "The Myth of the Sacred Cow"?

When we ask questions like these, we are questioning values. "Our" values are always the "right" ones, whoever "we" are. And for our own conditions and circumstances and environment, we are usually right. Why, then, should we bother with looking at the values of other peoples? Can we, in this modern world of television and jet airplanes, ignore other people's ways of doing things? How many American businesses can operate by buying only American raw materials and selling finished products only to Americans? But there is another point involved -- what makes us examine our own culture? What makes us aware, for instance, of the air we breathe? Unless it somehow changes, becomes different from what we are used to, we never notice it. Should value systems be taken for granted? Is Daniel Boone's way of doing things appropriate to us today? For several thousand years, the life of Asian peasants changed very little -- should they, therefore, reject chemical fertilizers and improved seed? On the other hand, should they kill the "sacred" cows? Is any way of life, any value system, automatically superior to another? Or do we need to consider the circumstances? It has been suggested that cultures can be seen as satisfactory or unsatisfactory -- if unsatisfactory, they are changed. Or they can be seen as successful or unsuccessful -- if successful, they survive; if unsuccessful, they die. How satisfactorily did the preindustrial cultures of Asia meet the problems of a world that had not developed steam, electrical, or atomic power?

## Materials:

RELEVANT PROJECT MATERIALS

1. Role of Women in Asia, Discovery Unit 15, 61 pp.

2. Asian Literature: Stories from Bengal, Discovery Unit 24, 64 pp.

SPECIFIC READINGS

1. William and Charlotte Wiser, Behind Mud Walls, Berkeley: University of California Press, 1963. First 9 chapters. (Paperback)

SELECTED AUDIO-VISUAL MATERIALS (films)

1. Farmers of India (20 minutes, B&W, 1950) Distributor: United World Films. Although old, it is preferable to more recent films for its sensitive portrayal of the traditional way of life.

2. Japanese Village (17 minutes, color, 1966) Distributor: Theodore Holcomb.

3. Four Families (60 minutes, B&W, 1959) Distributors: Contemporary Films, Inc. and McGraw-Hill. Comparison of Indian, Japanese, French, and Canadian family life by Margaret Mead.

REFERENCE AND SUPPLEMENTARY READING

1. Seymour Fersh, The Story of India. Wichita: McCormick-Mathers, 1965. Designed for students with 6th grade reading ability. (Paperback)

2. Alan R. Beals, Gopalpur, a South Indian Village. New York: Holt, Rinehart & Winston, 1962. For students with above-average reading ability.

3. Pearl Buck, The Good Earth. New York: John Day, 1931. (Paperback)

4. David E. Christensen, "Two-Thirds of the World," Social Education, March, 1967, pp. 212-217. For teachers.

C. Problems of change

1. Food and population; industrialization as a cultural problem

2. Shifting roles of the family

3. Sources and transfer of power; government as a prerogative of the elite vs. government as everybody's business

4. Foreign relations: unavoidable involvement with and subjection to alien interests and world-wide forces; contrast to the U.S., which as an "emerging nation" was able to work out its problems in relative isolation

Commentary: Considerable attention has been directed recently toward the so-called "food problem" of Asia. Statistical information has been provided which illustrates that China with an increasing population has only ten per cent of its land available for food production, that famines are occurring right at this time in various regions of India, and that even Japan has resorted to extensive imports of food along with establishing national programs directed at controlling its population. Food shortages affect not only individuals but a wide variety of institutions, even the economic, social, and political structures of countries. Although a few Asian countries produce food in surplus quantities, some commentators view the incessant threat of food shortages to be the most important challenge to the political systems of China, the largest Communist nation in the world, and India, the largest democracy.

The struggle to feed increasing multitudes has led Asian governments to encourage industrialization. The resulting social changes bewilder and frighten the masses, and the resulting political changes threaten the control by traditional elites. Families are fragmented as peasants swarm to the cities, and these concentrations of population are audiences for leaders who would challenge the traditional rulers. Seemingly insuperable, the interrelated economic, social, and political problems are further complicated by the interests and interventions of the world's technologically developed nations that tend to see Asian countries as sources, markets, and arenas rather than as the homes of millions of human beings with great traditional cultures.

Materials:

RELEVANT PROJECT MATERIALS

1. *Asia and Food*, Discovery Unit 12, 49 pp.
2. *Readings in the Cultural Geography of East Asia*, Discovery Unit 33, 39 pp. Readings 2, 5 and 6.
3. *Asian Literature: Stories from Bengal*, Discovery Unit 24, 63 pp.
4. *Role of Women in Asia*, Discovery Unit 15, 61 pp.
5. *Readings in the Cultural Geography of South Asia*, Discovery Unit 36, 45 pp. Readings 2, 3, 4, 5 and 6.
6. *Portrait of Three Asian Cities*, Discovery Unit 13, 43 pp.
7. *Asian and Western Civilization: a Study of Conflicting Values*, Discovery Unit 41, 63 pp.
8. Jack Wells, *The Changing Chinese Family*, Resource Paper, 32 pp.

SPECIFIC READINGS

1. Kusim Nair, *Blossoms in the Dust*. New York: Praeger, 1962, pp. 27-31, 46-49, 54-56, 93-96, 99-100, 149, 152, 153, 156-159, 163-167, 170-178. (Paperback)
2. David and Vera Mace, *Marriage East and West*. New York: Doubleday & Co. 1959, pp. 144-164. (Paperback)
3. Marvin Harris, "The Myth of the Sacred Cow," *Natural History*, March, 1967, pp. 6-10.

4. "A Rural Tragedy," Time, August 25, 1952.

SELECTED AUDIO-VISUAL MATERIALS

1. Rice (26 minutes, color, 1963) Distributor: The Rockefeller Foundation. From Pakistan to Japan -- the precarious balance between production and need.

2. North Indian Village (32 minutes, color, 1955) Distributor: International Film Bureau. Shows caste interdependence under changing conditions.

3. Japan (27 minutes, color, 1964) Distributor: Walt Disney Productions. Changing ritual and custom.

4. Community Development in Asia (filmstrip, B&W, 1961) Distributor: United Nations. Uncaptioned version can be used with inductive teaching techniques.

REFERENCE AND SUPPLEMENTARY READING

1. Kumala Markandaya, Nectar in a Sieve. New York: New American Library, 1961.

2. Lucien W. Pye, "The Non-Western Political Process," in Eckstein and Apter, Comparative Politics. Glencoe: Free Press, 1963, pp. 657-665. For teacher reference.

II. Forces of History and Tradition That Have Molded Modern Asian Cultures and Civilizations

A. Early separation into agrarian (river-valley) and nomadic cultures; patterns of conquest and assimilation. Examples:

1. Mesopotamia: Sumeria - Babylon - Assyria; Canaanites vs. Jewish tribes (Note: here and in following sections where Mediterranean-European civilizations are mentioned, it is to show that (a) no culture developed in isolation, and (b) comparable stimuli evoke comparable responses -- thereby calling attention to the unique elements of specific cultures when they differ.

2. India: "Dravidian" agrarian city-states vs. Aryan warrior-hero nomads.

3. China: Shang agrarian city-states vs. Chou warrior heroes.

Commentary: A basic point at which comparisons can be made is in the rise of river valley civilizations -- after all, all four of the major ones were Asian, west, south, and east (strictly speaking, Egypt is in Africa, but historically, its primary relations have always been with its West Asian neighbors). The very similarities of the basic economies of the four invite simple exercises in inductive learning. For example: Look at the geographic relationship of the Mesopotamian and Indus civilizations and compare archaeological evidence of architecture and artifacts. Did these civilizations influence each other? What effect did the landscape have on politics and economics? Can early development of trade in Mesopotamia be related to the limited natural resources? And, in turn, to the developments of writing and law as related to the needs of merchants? Or again, compare the creation legends of the four. Is there internal evidence of the roots of later developments and differences? One interesting hypothesis places the earliest creation myths in Mesopotamia; in the process of diffusion westward, creator and creation became separated into doer and done unto; eastward, creator and creation remained one. Although an academic scholar might not wish to push this contrast very far, on the high school level it can be a useful introduction to later-explored distinctions between the Judeo-Christian and Brahmanic traditions. A Chinese creation-myth, for example, tells of the primordial being P'an K'u who, as he labored, became the universe. His right eye became the sun, his left eye, the moon, his breath the winds, his flesh the mountains, his bones the minerals, his sweat the rivers, his hair the trees, and his lice -- humanity.

The conventional course and textbook deal with the beginnings of Greece, Rome, and the others as distinct and unrelated phenomena. This leads to fragmentation and a general impression of cultures and civilizations as discrete blocks rather than as interrelated processes. The Aryan conquest of the Indus region was part of the same movement that included the Dorian conquest of the Peloponnesus; both enslaved the indigenous populations, but the preexisting Indus civilization's concepts interacted with invaders' beliefs to create a value system more complex than the Spartan totalitarian democracy. Aryan, Persian, Greek, Latin, Celtic and Teutonic migrant-conquerors all had common origins that can be illustrated by shared linguistic and literary characteristics -- for instance, in the god-names Dyaus Pitar, Zeus Pater, and Jupiter, and in the warrior-glorifying epics.

For example, the Iliad and the Mahabharata both are built around the exploits of a warrior-elite who, whether Greek, Trojan, Pandava, or Kaurava, had common origins and motivations. Participants, situations, and values correspond. Individual warrior-heroes are glorified and, whether Achilles or Bhisma, perform the same incredible feats. Neither Helen nor Draupadi is a basic issue, but both provide emotional color and motivation. Personal honor is paramount; gambling is universal and enthusiastic. Note in the third selection below, the reference to Yudhisthira, tricked into gambling with an expert, and losing not only the Pandava kingdom, but his own, his brothers', and Draupadi's freedom. Gods participate and exhibit human emotions. In fact, the most famous chapter of the Mahabharata, the Bhagavad-Gita, is a dialogue between the hero Arjuna and the god Krishna acting as his chariot driver. Both Greeks and Aryans, incidentally, were chariot or "car" warriors, unlike their later counterparts, the European knights. Stylistically, both epics have the roll and roar required for public recitation, and both abound in descriptive epithets like "might-armed" or "chastiser of enemies."

## Materials:

### RELEVANT PROJECT MATERIALS

1. Hinduism, Discovery Unit 17, 47 pp. Readings 1-4.

2. Origins of the Chinese, Discovery Unit 21, 61 pp.

### SPECIFIC READINGS

1. Chakravarthi V. Narasimhan, The Mahabharata. New York: Columbia University Press, 1965, pp. 125, 145, 165.

### SELECTED AUDIO-VISUAL MATERIALS

1. LIFE filmstrip on Shang Dynasty China

### REFERENCE AND SUPPLEMENTARY READINGS

1. A. L. Basham, The Wonder That Was India. New York: Grove Press, 1954, pp. 1-43. (Paperback)

2. Herlee G. Creel, The Birth of China. New York: John Day, 1937.

3. Edwin O. Reischauer and John King Fairbank, East Asia: The Great Tradition. Boston: Houghton Mifflin Co., 1958, pp. 32-52.

B. City-state to empire: the problems of organization.

1. Mediterranean: Athenian failure; Alexander's attempt; Roman Success.
2. India: Chandragupta Maurya; the totalitarian precepts of Kautilya.
3. China: Ch'in Shih-Huang-ti; precepts of Mo tzu, Shang Yang, Han Fei-tzu.

Commentary: Classical Greece, for all its political brilliance, never became more than a collection of city states. Despite Alexander's genius, his empire fell apart with his death. Not until Rome developed an effective bureaucracy, did the Mediterranean world achieve major extensions in both space and time.

In Asia, Chandragupta Maurya seized the opportunity created by Alexander's death in 323 B.C. to wrest control of the Indus Valley from Seleucus. He went on to conquer the Ganges Valley, then turned south to absorb much of the Deccan. This created a problem comparable to Machiavelli's, 12 centuries later -- that of welding into a coherent state a group of antagonistic principalities. The solution proposed by Kautilya, his prime minister, involved strict bureaucratic control of the people and a foreign policy of opportunistic expansion. Unlike Machiavelli's The Prince, which is a quick sketch of basic principles, Kautilya's Arthasastra minutely details (the translation fills 460 pages of fine print) the duties of every official, from king to superintendent of cows. There is a complete law code, listing precise punishments for all offenses, and finally, with internal affairs accounted for, a detailed analysis of which neighbors to attack and under what circumstances.

About twenty years before Chandragupta Maurya welded his Indian kingdom together with the precepts of Kautilya, the duke of Ch'in was following the advice of Shang Yang to make his state the strongest of the Chinese principalities in the aptly named Period of Warring States. As an illustration of his methods, when a Ch'in army invaded Wei to seize some disputed border lands, Shang Yang -- who had formerly served the prince of Wei -- suggested that they meet and settle the matter amicably. The prince of Wei agreed, was captured, and had his army destroyed.

The efficacy of totalitarian methods has been demonstrated not only in India and China of the fourth century

B.C., but in Germany, Italy, and Japan of the 1930's. Why was such harsh autocratic rule tolerated by the people? Why were the people willing to submit to these totalitarian dictatorships? Why did the successors of these totalitarians relax their control? Why didn't early China and India, and modern Germany, Italy, and Japan relapse into constellations of city states when the authoritarian controls were removed? In times of political chaos, do we find a willingness to follow anyone who provides direct, positive, and simple solutions to our problems and specific regulations to relieve our uncertainties?

If Cesare Borgia, under Machiavelli's guidance, had succeeded in uniting Italy in the 16th century, would it have remained united after his death? In answering, we must consider not only political theories, but actual practices. We know, for example, that in addition to setting up strict laws, Ch'in Shih Huang-ti replaced feudal lords with bureaucratic administrators who, we are told, confiscated and melted the lords' weapons to make bells. He standardized weights, measures, the width between wagon wheels (compare American standardization of railroad gauges), and the written language. He burned books that would have kept alive feudal principles or made the "good old days" seem preferable to his totalitarian rule. He used political prisoners and soldiers of defeated armies to build highways and link existing border fortifications into the Great Wall. Which of these measures contributed most to keeping China unified after Ch'in Shih Huang-ti's death? Which would have been most effective in classical Greece? In Renaissance Italy? Finally, the endlessly debated question that is equally applicable to the Asia of Kautilya and Han Fei-tzu, the Athens that destroyed Melos, the Italy of Machiavelli, the Germany of Hitler, and the modern world of Lyndon Johnson and Mao Tse-tung, -- does the end justify the means?

Materials:

RELEVANT PROJECT MATERIALS

1. *The Arthasastra, an Example of Foreign Affairs*, Discovery Unit 32, 41 pp.

2. Jack C. Wells, *A History of China*, Resource Paper, pp. 1-24.

SPECIFIC READINGS

1. R. Shamasastry (trans.), *Kautilya's Arthasastra*, 4th ed., Mysore: Sri Raghuveer Press, 1951. Selections from Book I,

Chapters 11 (the institution of spies), 13 (protection of parties for or against one's own state), 14 (winning over factions for or against an enemy's cause), 16 (the mission of envoys), 19 (the duties of a king), Book II, Chapters 1 (formation of villages), 2 (examination of conduct of government servants), 5 (replenishment of the treasury), Book VI, Chapters 1 (the elements of sovereignty), 2 (concerning peace and exertion), Book VII, Chapter 2 (the nature of alliance).

2. Herlee Creel, Chinese Thought from Confucius to Mao Tse-tung. Chicago: University of Chicago Press, 1953. Mentor paper edition, Ch. 8, "The Totalitarianism of the Legalists."

SELECTED AUDIO-VISUAL MATERIALS

1. Maps of India and China at the time of unification may be found in various historical atlases and textbooks, for example, in William McNeill, A World History. New York: Oxford University Press, 1967, pp. 105, 160, 162.

REFERENCE AND SUPPLEMENTARY READING

1. Leonard Cottrell, The Tiger of Ch'in. London: Pan Books, 1962. (Paperback)

C. Political uses of religion and philosophyin their elite and folk aspects.

1. Rome: secularism, Stoicism, and the concept of rule by law (consistent with Judeo-Christian legalism); Christianity -- religion of the masses and, later, cohesive element of Western European culture as the Empire collapsed.

2. Han China: early secularism formalized in Confucianism; concept of rule by ethical example (Confucius-Plato: intellectual aristocracy; Confucius-Aristotle: ethics); the appeal of Mahayana Buddhism; elite and folk versions of Buddhism and Taoism; diffusion of Buddhism as the Han Empire collapsed into the Six Dynasties period.

3. India: early Hinduism; rise of Buddhism. Philosopher-kings: Ashoka and Marcus Aurelius. The Gupta "golden age" of Hinduism; collapse into petty kingdoms; Brahmanism as the cohesive element of Indian culture. (Note: China and India can be reversed in this section.)

Commentary: Both Rome and China extended political control over peoples of various cultures both were faced with problems that, in the end, were insoluble within the accepted cultural framework, and both declined into barbarian-dominated chaos. Several topics for which the study of Rome is valued profit by reference to China. For example, in the field of internal politics, what are the characteristics of good government? Is codified law a prerequisite? The Han emperors started with a strict legalistic system based on the teachings of two totalitarian political philosophers. But very shortly they found it expedient to return to the basic Confucian system of depending on the chun-tzu and natural harmony rather than strict law. Which theory is superior, -- that a country with effective laws can prosper under mediocre administrators, or that, with human-hearted administrators, codified law is superfluous? And as a practical problem, what are the possible ways of governing a large country without modern means of rapid communication and transportation?

External relations raise another set of questions. "Divide and conquer" is a glib slogan, but what are the problems inherent in using tame barbarians against wild ones? At what point does it become more expensive to fight the barbarians than to appease them with gifts and favorable trade terms? Suppose the barbarians produce something you want -- as the Central Asian tribes raised horses that the Chinese government wanted for its cavalry?

Beneath Roman and Chinese answers to these questions lay philosophical assumptions developed in Mesopotamia, Egypt, Greece, and India that were synthesized with indigenous ideas. In the Nichomachean Ethics Aristotle declared that the end of ethics is the supreme good and belongs to the master art of politics. To achieve the desired good-in-government, "legislators make the citizens good by training them in the habits of right action."

Confucius reversed the emphasis. Rather than rulers training the citizens, it was particularly important for rulers to improve their own conduct so that they could set an example for their officials and their subjects. "If a prince himself is upright, all will go well without orders. But if he himself is not upright, even though he gives orders they will not be obeyed."

A practical prince might say, "This is all very fine, but what action, what behavior on the monarch's part is virtuous?" It was in answering this question that the Chinese became the world's most prolific historians. Confucius and other political philosophers argued that since man is part of the natural order of the universe, if he misbehaves, the harmony of nature will be disturbed and natural catastrophies such as plagues and floods will result. Therefore, to know how to act in any given situation, the prince should have his advisers search the records of the past for periods of peace and prosperity and emulate the rulers of those periods.

More subjective than Aristotle and Confucius, the Hellenistic philosophies of Stoicism and Epicureanism that were adopted by the Roman elite show strong Asian influences. Christianity orientalized Judaism by borrowing the concepts of mother figure and resurrection to appeal to the Roman mob. A three-way comparison of the rise of objective individualism in Greek thought can be made with the subjective individualism of the Judeo-Christian tradition and the non-dualisms of India and China.

The Greek separation of man from nature and the Judeo-Christian separation of man from a creator-savior god have been fundamental to the greatest achievements of Western civilization. The dualistic concept of creator-creation has enabled Western man to see himself as a creator who can control nature and change his environment. The need to know God's will has led not only to metaphysical speculation but to the moral absolutes of good and evil typified by the Ten Commandments. But when we turn to South and East Asia, we find no separation of man, god, and nature. All three are human attempts, and therefore incomplete, to formulate the formless Absolute that is. Asians speak of this as non-dualism, -- not monism, because by identifying "one" we cannot avoid separating it from the "not-one," resulting in at least two!

This concept of "not-twoness" may seem utterly at odds with the notions that most students have of Asian religions as both polytheistic and idolatrous. It is a revealing exercise to try reconciling the apparent contradiction in order to reach the conclusion that the multitudes of images are symbols, -- aesthetic or visual representations of particular functions or manifestations of the divine. A guiding question could be to ask why Hindu gods are often shown with multiple arms, each hand holding a different object. A second approach could call attention to what Robert Redfield characterized as the Great and Little traditions -- that in any system of beliefs, there is a philosophical level and a folk level. It is important that we do not compare the ideals of Paul Tillich or Reinhold Niebuhr with the practices of

Hindu Kali-worshippers. And it is equally important that we do not compare the ideals of Sarvapalli Radhakrishnan with the practices of central Italian peasants lighting candles before their favorite saints. Third, the anecdotal approach might use the incident where Ashoka, wearying of the religious wrangling among theologians in his court, each of whom knew the only certain road to salvation, had an elephant and a group of blind men brought in.

A fourth approach, for the intellectual students, could suggest a comparison with Plato's theory of the _logos_ and the parable of the cave. Plato's contrast between the real world and the phenomenal world is useful for grasping the basic Indian distinction between Brahman and Maya, because Maya is not illusion (as it is usually translated) but the phenomenal world -- the world of appearances -- in which we operate. A useful analogy is that of the ocean wave. It is a phenomenal reality. It has size, shape, and mass. It can capsize a boat or send a surfer. But what is it without water? The water is Brahman: the temporary shape it takes, the wave, is Maya.

Man's goal, in this context, cannot be personal salvation; for, in the context just described, the individual personality is the equivalent of the wave. What, then, is the goal? "_Nirvana_," replies the bright student who always knows all the answers. What is Nirvana? Can it be equated with heaven? It comes from a Sanskrit root meaning "to blow out," "to extinguish." Is it then, as one textbook writer explained, simply nothingness? Would this be consistent with our concept of Brahman? How about separating nothingness into _no_ _thingness_? Could such a term be equivalent to "indefinable absolute?" What is being extinguished? What aspect of us is equivalent to the wave? What is left? Is our personality left? If so, have we achieved Nirvana? Can a drop of water hold onto its "self" if it is to merge with the ocean? Radhakrishnan suggests a connection between "personality" and "persona," the Greek word for a mask. Is the true self ever separate from Brahman except in the world of appearances? When we realize that the distinction is one created only by the selfish ego, we are enlightened -- we become Buddhas.

This realization, of course, is not easy. In Hindu concepts, _Karma_, the accumulation of our own choices, may delay enlightenment and cause us to go through many rebirths. Do not despair, says the Hindu; no one is irrevocably damned; everyone will eventually achieve Nirvana. Accept caste as the social framework of the process by which salvation is achieved. Siddhartha Gautama, after long study rejected the caste system. He analyzed the psychological barriers to enlightenment and devised a practical approach in the Four Noble Truths and the Eight-fold Path by which one could step off the ladder of caste into enlightenment at any rung. The key is unselfishness.

The best-known expression of the philosophy of unselfishness is the Bhagavad-Gita, a brief chapter of the Mahabharata, the world's most monumental epic. Arjuna, prince of the warrior-noble caste, is deterred by the prospective horrors of civil war if he fights for his kingdom. His problem, though unusually dramatic, is symbolic of choices faced by us all. Krishna, as Arjuna's chariot driver, points out in the following excerpts that the decision to fight cannot be avoided, but that the war must be conducted without selfish regard for its outcome.

Whereas in India the religious aspects of the unity of man, god, and nature were stressed, the Chinese have traditionally emphasized this-worldly relationships: the oneness of man and nature and of man and man. India's social hierarchy of caste was justified on religious grounds; China's bureaucratic hierarchy was justified on intellectual and ethical grounds. We have already noted the social focus of Confucian philosophy with jen or "two-man-mindedness" as its cornerstone. The harmony of man and nature is seen most clearly perhaps, in the Tao Te-ching -- The Book of the Way and its Power -- attributed to Lao Tzu. Here the equivalent of Brahman is the Void -- not mere emptiness, but the Formless which (because it is not restricted by a form) can produce all forms. The relationship of matter and Void is suggested visually in Chinese landscape painting. Generally, much of the picture's surface has nothing drawn upon it. The absence of objects, however, does not mean emptiness, -- it indicates space within which objects are related and have their being.

The central concept of Taoism is wu-wei, literally non-action, which, to the Western mind is equated with passivity so that the Taoist is regarded with more-or-less kindly contempt as a species of human vegetable. Not so! Wu-wei actually means spontaneous action -- non-interference with the natural. Taoism teaches that one should act according to the circumstances of the situation, not according to some arbitrary law. Examples abound in our own situation -- from their own experience, students can compare a beginning typist with an expert. The beginner consciously directs the action of each finger, he hesitates, strikes wrong keys, and is soon exhausted; the expert's typing flows with an easy, effortless rhythm -- spontaneously. He understands the Tao of typing. But can he teach is to the beginner? No, he can only demonstrate; the beginner must learn for himself.

Acting according to the circumstances, in harmony with the other elements of any given situation, makes it difficult to apply any fixed or arbitrary laws. Absolutism is impossible, for everything must be seen as relative to something else. Government becomes, ideally, a series of situational decisions by an ethical bureaucracy guided by the example of history.

(Note: Rather than calling attention to events and decisions with which this section of the course outline ostensibly deals, this commentary has stressed the philosophical-religious concepts that provide the matrix for the historical decisions that molded Asian civilizations. Without an understanding of these concepts, students have difficulty seeing history through Asian eyes.)

Materials:

RELEVANT PROJECT MATERIALS

1. Hinduism, Discovery Unit 17, 47 pp. (Readings 3 and 4)

2. Taoism, Discovery Unit 29, 35 pp.

3. Confucian Concepts in Family and State, Discovery Unit 18, 38 pp.

4. The Humanistic Way to Government, Discovery Unit 42, 35 pp.

5. Four Classical Chinese Novels, Discovery Unit 30, 77 pp. Readings from Romance of the Three Kingdoms, The Water Margin, and Monkey.

6. Roxane Heater, Confucianism in Chinese Tradition, Research Paper, 1965, 12 pp. For teacher use.

7. Jack C. Wells, A History of China, Research Paper, pp. 25-77

SPECIFIC READINGS

1. Chakravarthi V. Narasimhan, The Mahabharata. New York: Columbia University Press, 1965, p. 123.

2. Confucius, The Analects. Several satisfactory translations are available in inexpensive paper editions. Particularly recommended for its accuracy and analytical background material is the translation by Arthur Waley, New York: Random House, 1938

3. Witter Bynner (trans.), The Way of Life According to Laotzu. New York: Capricorn, 1962. Chapters 1, 2, 15, 37, 43. (Paperback) There have been about 50 translations of the Tao Te-ching into English; Bynner's provides the medium in which comprehension as a total experience rather than as an intellectual exercise is most likely to occur.

SELECTED AUDIO-VISUAL MATERIALS

1. Religions of Man Series: Hinduism (3 parts), Buddhism (3 parts), Confucianism, Taoism (B&W, 30 minutes each) TV lectures by Huston Smith, 1958. Distributor: Indiana University.

2. Great Religions Series: Buddhism (17 minutes, B&W), Hinduism (20 minutes, B&W), 1962. Distributor: McGraw-Hill. Comprehensive surveys.

REFERENCE AND SUPPLEMENTARY READING

1. Derk Bodde, China's Cultural Tradition. New York: Holt, Rinehart & Winston, Source Problems in World Civilization, 1957. (Paperback)

2. Nancy Wilson Ross, Three Ways of Asian Wisdom. New York: Simon & Schuster, 1966. Clear, insightful analysis of Hinduism, Buddhism, and Zen, each with a section of relevant illustrations.

3. Percival Spear, India: a Modern History. Ann Arbor: University of Michigan, 1961, pp. 27-93.

4. Edwin O. Reischauer and John K. Fairbank, East Asia: the Great Tradition. Boston: Houghton Mifflin, 1958, pp. 53-133.

D. Asian Conquest of Asians: continuity of culture.

   1. Alternation of Chinese and conquest dynasties in China: evolution of the Confucian tradition across dynastic cycles. Mongol conquest and Sinization. Mongol impact on Europe: fear (of barbarian invasion) and fascination (with Marco Polo's accounts of Asian splendor and

sophistication). China's experiment with ocean trade.

2. Rise of a military aristocracy in Japan; unification in a feudal frame. Rise of a bourgeoisie that eventually dominated the economy under persisting feudalistic social ideals.

3. India under Islam: the Mughal empire -- accommodation without assimilation.

Commentary: Following the collapse of the Roman empire, the Western world was never reunified. Charlemagne's attempt failed because of inadequate economic surplus to support protracted wars and inadequate literacy to create a bureaucracy. Napoleon's failed because European nationalism was too strong to tolerate his rule -- in fact, the process of rejecting the Napoleonic order hardened nationalism into its modern form as the dominant Western system. India had periods of peace under various conquest dynasties, notably the Mughal and British, but these were superimposed by force upon a religious and linguistic regionalism that has persisted into the present. Historically, China has been unique in the re-establishment of the same system over a sub-continental area after every period of dynastic collapse.

China's enormous size made a bureaucracy the only practical alternative to feudalism. Drawn originally from noble families squeezed off the land by war and later from the gentry who had become great landlords by careful estate-management and marriage-alliances, the bureaucrats formed an intellectually elite administrative hierarchy that served an absolute emperor. Loyalty to the state was rooted in Confucian principles, but since these same principles ruled the Chinese social system, there was always an inherent conflict of interest. So long as the economy was satisfactory, the bureaucrats recognized that service to the state promoted the welfare of their families and worked honestly and efficiently. If, for any reason, general welfare declined, bureaucrats turned their attention to the security and welfare of their own families, further weakening the administration until it fell before peasant rebellions, palace coups d'etat, or barbarian invasions.

Traditional Chinese historians ascribed collapse to the moral failure of emperor or court. The unworthy emperor squandered the government's revenues on elaborate palaces and favored courtiers instead of using them to extend canal systems and maintain strong border defenses. Since man is part of nature, misbehavior was considered the inevitable prelude to natural disaster -- and since it was a rare decade that did not see droughts, crop failures, and famine in some part of the empire, correlations always could be found.

Western historians tend to reverse the sequence: crop failure led to indebtedness of peasants to landlords; repeated failure meant loss of land; landless peasants became bandits that harassed the landlords and burned their storehouses; taxable surplus declined; landlords took a larger share of the crop from tenant farmers; farmers rebelled; the government authorized the raising of private armies to put down rebellions, which further reduced tax revenues. Meanwhile, at the capital, Confucian bureaucrats competed with palace eunuchs for the emperor's attention. The bureaucrats had the prestige of scholarship and formal office, but the eunuchs, as palace servants, controlled access to the emperor who had grown up with them as his companions and guardians.

When a weak and divided government coincided with widespread crop failures and peasant rebellions, the dynasty fell. The only question was whether the new dynasty would be founded by a leader of peasant rebels (Han and Ming dynasties), a foreign invader (Yuan and Ch'ing), or a usurping government official (T'ang and Sung). But whatever happened, the bureaucratic system was invariably re-established by the new monarch. Minor changes were made, but a responsible bureaucracy based on Confucian principles met China's political needs so well that only the combined impact of Western industrialization and nationalism in a breakdown phase of the cycle could force its reluctant abandonment.

In the long centuries of bureaucratic devotion to duty, China achieved a prosperity and civilization that awed its neighbors and justified Chinese ethnocentrism. The emperor was an elder brother who accepted tribute from lesser monarchs and graciously returned gifts. With the expansion of the empire, tribute and gifts became a euphemism for trade. Beyond the Great Wall, silk, tea, and fine craft products were traded to the nomads for horses; to the southeast, Chinese developed the world's first great oceanic commerce. With the compass, navigational maps, sternpost rudders, adjustable sails, and compartmented ships, they sailed confidently throughout the China seas and Indian Ocean. Porcelain traded on these voyages has been found as far west as Zanzibar. This ocean trade reached its climax in the first quarter of the 15th century when, under the command of Cheng Ho, seven expeditions cleared the seas of pirates and received the submission of lesser rulers to the Ming emperor. On the third voyage the king of Ceylon and on the fourth the king of Sumatra were not properly respectful; both were taken in chains to Peking to apologize personally to the emperor.

And yet, ironically, it was the Portuguese and not the Chinese who rounded the Cape of Good Hope. Trade, the life blood of Europe, was officially beneath notice in China. Merchants invested their profits in land to achieve social recognition, for, in the Confucian scheme, merchants were non-productive members of society. They had no legal safeguards and had to depend on silent partner-ships with bureaucrats to prevent expropriation.

Japan's development forms a fascinating counterpoint for China's. Deriving its material culture, including writing, form of government, and Mahayana Buddhism from China, it adapted these to an indigenous feudal aristocracy, creating a unique and self-consistent civilization. Tenth century Kyoto, the cultural capital of Japan to this day, was an exquisite microcosm immortalized by Lady Murasaki in The Tale of Genji, the world's first and still one of its greatest novels, unmatched by anything stylistically comparable in the West until Proust's Remembrance of Things Past.

This refinement was maintained by the aristocratic class, even in the desperate feudal wars that kept Japan a political chaos for four centuries. Then, paralleling the Chinese bureaucrats' withdrawal into isolated splendor shortly before exploring Europeans entered Asian waters, Japan's unifiers decided that European missionaries and merchants posed a threat to their totalitarian control and closed Japan to foreigners.

At this point, a three-way comparison of the economies of emerging Europe, gentry-bureaucracy China, and crystallized-aristocracy Japan poses some fascinating questions. European merchants gained power through partnership with kings against nobles. In China, merchants were effectively kept from power by the symbiosis of emperor and landed gentry through the mutually necessary scholar-bureaucrat. In Japan, merchants should have been doubly disadvantaged by seclusion and an agrarian economy -- yet under these conditions, Japanese merchants developed a sophistication that enabled them to make Japan one of the four most industrially productive countries in the world within a century of its reopening to the world. How? To find answers, we explore the methods devised by the shogun to keep the great landed nobles in check -- requiring them to spend part of each year in his capital and encouraging them to compete in expenditures on conspicuous luxury. Both of these encouraged the development of craft and merchant classes. Inns and service industries sprang up along all the routes to the capital; towns grew up around the castles of the nobles. Rice crops were mortgaged to speculators, creating a stock market. And warrior samurai had to put away their swords and become estate managers to meet their masters' demands for higher income.

India, having been the chief focus of attention in our analysis of the preindustrial mode of life and its problems of change, is subordinated in the historical survey to China and Japan. Noteworthy, however, is India's dual culture under the Mughals, with Islam superimposed upon Hinduism. Particularly significant today, as we are trying to resolve the differences of culture groups within our own country, is an examination of the means by which Akbar obtained the willing cooperation of the Hindus by giving them rights and responsibilities -- and the way his grandson, the fanatical Aurangzeb, alienated them by withdrawing those rights and responsibilities.

Materials:

RELEVANT PROJECT MATERIALS

1. Jack C. Wells, A History of China. Resource Paper, 1966, pp. 78-200.

SPECIFIC READINGS

1. Selected poems by Li Po and Tu Fu, especially "The Chariots Go Forth to War" in Robert Payne (ed.), The White Pony, an Anthology of Chinese Poetry, Mentor, 1960. (Paperback)

2. Murasaki Shikibu, The Tale of Genji (trans. Arthur Waley), "On the art of the novel," pp. 500-502, and "On sorrow and beauty," pp. 172-174.

3. "The death of Atsumori" from Tales of the Heike, (trans. A.L. Sadler), Sydney: Angus & Tobertson, 1928.

4. Ihara Saikaku, "The Tycoon of All Tenants," from Donald Keene, Anthology of Japanese Literature, New York: Grove Press, 1955, pp. 357-362.

SELECTED AUDIO-VISUAL MATERIALS

1. A City of Cathay (24 minutes, color, 1961) Distributed by Chinese New Service.

2. The Sword and the Flute (22 minutes, color, 1953) Distributed by Film Images.

3. Conspiracy at Kyoto (21 minutes, color, 1953) Distributor: Indiana and Michigan universities.

   In these three films, the camera's eye examines a Chinese scroll painting, a series of Rajput and Mughal miniatures, and a Japanese scroll painting to show contemporary life and values as well as art forms of great eras of Asian civilization.

REFERENCE AND SUPPLEMENTARY READING

1. Reischauer and Fairbank. East Asia: the Great Tradition. pp. 134-344, 450-668.

2. Percival Spear. India. pp. 115-184.

3. Robert van Gulik. The Chinese Bell Murders. New York: Harper, 1958.
   ______ . The Chinese Gold Murders. New York: Harper, 1959.
   ______ . The Chinese Lake Murders. New York: Harper, 1960.

   These adaptations of what are probably the world's first detective stories -- the solutions of murders within his district by the T'ang Dynasty magistrate, Judge Dee -- offer an unusually accurate as well as unusually readable account of the circumstances and activities of the lowest, but most important, member of China's bureaucracy.

4. Owen Lattimore. "Chingis Khan and the Mongol Conquests," Scientific American, August, 1963.

E. Asia in the age of European expansion.

   1. Agrarian Europe dazzled by agrarian Indian and Chinese cultural, economic, and political magnificence in the 17th and 18th centuries; Jesuits and philosophes make China the model for an enlightened Europe.

   2. Mercantilist Europe's foothold in Southeast Asia: plantation economy and politics.

Commentary: The 16th and 17th century European merchants' search for portable wealth was matched only by the missionaries' search for souls. Goa, Malacca, and Macao marked Portugal's three big steps. Spain went westward in two -- Mexico and the Philippines. Weapons and greed got the Europeans into India and the Indies, but it took the superb scholarship of the Jesuits to reach Peking. These were men whom the Chinese scholar-bureaucrats of the court could appreciate and accept on equal terms. Matteo Ricci's account of China reached a European audience in 1615 with the first accurate information since Marco Polo. By mid-century, the scholar-missionaries had sent home enough glowing accounts of the excellence of the Chinese government and the rational treatment of the population to interest European political theorists. In 1669 John Webb suggested to Charles II that the English King should imitate the Chinese emperor. In 1675 Navarrete suggested that European governments should imitate the Chinese in reducing taxes on farmers and discouraging foreign commerce. Leibniz, the most famous 17th century European interested in China, was instrumental in persuading Colbert and Louvois to send a mission to China that would send back reports on government and philosophy.

By the 18th century, European interest in China was centered in France. Why? A wealthy and highly productive country yet frequently on the verge of bankruptcy, a brilliantly inquisitive intellectual class, an arbitrary government contrasted with England's relative freedom, the loss of Canada and much of India, -- all combined to make France eagerly receptive to new ideas. Not only were new ideas sought, but foreign ones, for domestic solutions seemed ineffective. It was a situation comparable to that of China when Buddhism was welcomed in the chaotic period after the fall of the Han dynasty. These factors alone might not have been enough. What other aspects were comparable? Politically, both France and China had absolute monarchs supported by responsible ministers. Economically, both were nations of family farms and handicrafts. Industry did not become important in either country until its revolution. The Physiocrats were sure that the Chinese had solved the problems that France was facing; true enlightenment would come by following their example. Voltaire went so far as to persuade his friend, Frederick the Great of Prussia, to emulate the Chinese emperor by plowing the first furrow of spring (now we have Presidents who throw out balls on the first day of the baseball season). He even wrote a play, based on an incident in Du Halde, called The Orphan of China. China served him repeatedly as an example of tolerance in his running battles with arbitrary government and Roman Catholic hierarchy.

Despite all this information and interest, China seems to have had little lasting direct effect on European domestic politics. The French Revolution could have taken place without reference to China. For an explanation students can explore the political effects of the European economic revolution that made industry rather than agriculture the primary concern. But in the social and aesthetic sphere there was an enormous impact. An Oriental cult swept European society. Everything from architecture to wallpaper had to be Chinese, -- or, more often, what a European artist imagined was Chinese. Ladies and gentlemen sat on Chinese Chippendale chairs, drinking Chinese tea from Chinese porcelain teacups, while admiring what they supposed was a Chinese garden (Kew Garden in London is a surviving example).

The cult rapidly became culture. The peripheral exotic frivolities were soon abandoned, but basic principles of social philosophy, relationship of man to nature, and artistic design remained to enrich the 19th and 20th centuries. So thoroughly were they assimilated that their origin passes unrecognized.

The trade that brought China's products to Europe violated a primary tenet of mercantilism -- sell more than you buy. The West produced little that was salable in China, and European silver had to make up the balance. But Southeast Asian profits helped compensate for losses in China.

Southeast Asia, like Europe, was neither a political nor cultural entity, although all the deltaic plains shared a rice-growing economy. Hindu and Buddhist merchants came with the monsoon winds, married daughters of local potentates to guarantee monopolistic trade rights, and became rulers of petty kingdoms. By declaring themselves tributaries of the Chinese emperor they legitimized their governments and simultaneously developed a trade in luxuries, frequently going to the Chinese capital for an exchange of tribute and gifts. Southeast Asia became the apex of a triangular trade, its spices, tin, gold, rubies, jade, and teak going both ways in exchange for Mediterranean pearls, perfumes, dyes, and glass and Chinese silks, porcelain, rhubarb, and fans. Hindu, Buddhist, and Muslim kingdoms were drawn on several occasions into regional empires memorialized by Ankor Wat and Borobodur.

But by 1500 the last of these empires had collapsed, and Southeast Asia was a patchwork of quarrelling sultanates and kingdoms. Mercantilist European explorers moved into a power vacuum, and were quick to fill it; the Portuguese seizure of 1511 of Malacca, a strategic Muslim center, was the first step in the development of a comprehensive European colonialism. The British anticipated Hitler when they took Burma because it was a "threat" to Bengal; French troops were moved into Indo-China to "protect the citizens." The Dutch were particularly successful, taking advantage of fertile land, subjugated labor, and convenient harbors to build a plantation system that produced pepper, quinine, sugar, coffee, tea, tobacco, indigo, palm oil, kapok, sisal, and rubber at the ultimate expense of food crops desperately needed by a population that grew 1000 times in 150 years.

Contrary to the popular view of colonialism, local trade was far more extensive than the theoretically monopolistic trade with the colonial master. In 1600, for example, 65% of Javanese trade was Southeast Asian, 20% Indian, 10% Chinese, and only 5% Dutch. This 5%, however, was concentrated in the hands of a monopolistic company licensed by the crown. On the other hand, the Dutch, English, and French companies outdid the earlier Hindu merchants politically. With superior weapons as bait, they played native princes against each other throughout South and Southeast Asia to become masters of territories larger than their home countries. This anomaly lasted until the beginnings of European industrialization created a class of laissez faire entrepreneurs who clamored for the right to trade with the colonies. They forced their governments to abolish exclusive charters and thus by ending the mercantilist administrative organizations, to assume the responsibilities of colonial administration -- a burden which the European governments carried with varying degrees of enthusiasm until colonialism became a major casualty of World War II.

Materials:

RELEVANT PROJECT MATERIALS

1. A. Elgin Heinz and Mariana D. Pestaner, China: Model for an Enlightened Europe, Instructional Unit for Senior High School Social Studies, 1966-1967, 84 pp.

2. Jack C. Wells, A History of China, Resource Paper, 1966. Chapter VII, section 6, and Chapter VIII.

SPECIFIC READINGS

1. "China - A Jesuit Description of 1590" in Donald F. Lach and Carol Flaumenhaft (ed.), Asia on the Eve of Europe's

Expansion. Prentice-Hall Spectrum Book, S-125, 1965, pp. 100-115.

2. "Of Taste," poem by James Cawthorne, 1756, in Heinz and Pestaner, above.

3. "Treaty Between the English East India Co. and the 'King of Quedah,' April 20, 1791" in Claude A. Buss, Southeast Asia and the World Today, Van Nostrand Anvil Book 32, 1958, pp. 107-109.

SELECTED AUDIO-VISUAL MATERIALS

1. Illustrations of Chinoiserie may be found in many sources. One of the best is the profusely illustrated Hugh Honour, Chinoiserie, the Vision of Cathay. London: John Murray, 1961

REFERENCE AND SUPPLEMENTARY READING

1. Derk Bodde, Chinese Ideas in the West. Washington, D.C.: American Council on Education, 1948. This and its companion pamphlet, China's Gifts to the West, 1942, are recommended for student use.

2. Vincent Cronin, The Wise Man from the West. New York: Dutton, 1955 (Image D-44). A biography of Matteo Ricci, most important of the Jesuit missionaries, and a graphic account of China at the end of the 16th century.

3. Robert C. Bone, Contemporary Southeast Asia. New York: Random House, 1962, pp. 3-43. A clear, concise narrative and analysis of pre-colonial life and the origins and course of colonialism.

Asia in the age of European expansion

3. Industrial Europe overwhelms agrarian Asia: the century of imperialistic control and nationalistic reaction, c. 1840 to World War II.

    a. India: the first and most complete victim.

Commentary: Pre-industrial Europeans were awed by Asian magnificence and overwhelmed by Asia's power. They were eager to trade, and accepted any set of reasonably self-constistent regulations and restrictions. In fact, many of them, as agents of licensed monopolies, understood the Asian context as rational and familiar. They did not go with the intention of conquest, but in their need for stable governments with which they could deal, conquest was thrust upon them. India provides the classic example of political weakness that invited intervention. The Mogul empire was breaking apart; ambitious nobles and local despots were fighting among themselves to establish their own principalities. Traders joined in the fights in return for monopolistic trading rights. A letter written in January, 1759, from Robert Clive, governor of the British East India Comapny's interests in Bengal to Prime Minister William Pitt shows that the Mogul Emperor even offered the Company control of Bengal in the interests of stabilizing his remaining authority.

Laissez faire industrialism, with its gospel of freedom of contract, freedom of enterprise, and freedom of trade, joined with nationalism to push the British Home Office into the actions that Clive anticipated. Britain became responsible for law and order in India as the Moguls lost control. And once assumed, responsibility was not easy to relinquish.

The British had arrived in an India that was already beginning to suffer from rising population pressure; existing farming techniques and marketing system could not produce enough nor distribute efficiently what was produced. Without a stable, centralized government, there was a gradual breakdown of normal transportation and distribution of grain. Local famines became increasingly common. Governing elites, their resources depleted by petty wars, no longer provided an insatiable market for luxury handicrafts. This primary market was still further diminished when the British eliminated or reduced the princely courts in their consolidation of political control. Railroad building and irrigation projects were to be vital long-term economic aids, but were of no help in halting the decline of local handicrafts. Their usefulness was in producing and transporting the grain that never seemed to quite keep pace with the population. And the railroads, a couple of generations later, made it easier for the flood of British factory-made goods that came after the opening of the Suez Canal in 1867 to overwhelm village handicraft.

To the peasants, the late 19th century flood of goods was an economic disaster, although they had no inkling of the reason. Desires for these new material goods increased while the surplus with which to pay for them shrank. To the intellectual and social elite who supplied whatever government that was superimposed on local traditional custom, the Western impact was even more disruptive. The peasants, at least, still had the land and the familiar cycle of agriculture by which they lived; but the basic premises of the elite were being demonstrated as ineffective in the new context.

Even so the revolution was probably less traumatic in India than in the rest of the colonial world. The very fact that the British overthrew Islamic power while restoring law and order made two points in their favor with the Hindu majority. Again, among the Hindu majority there was neither the fanaticism of nationalism nor of doctrinaire religion. British control developed relatively gradually and was administered by bureaucrats reared in the liberal tradition who felt a strong sense of responsibility for those whom they governed. Finally, administrative positions were available to Indians who adopted British education and political philosophy.

Ironically, the very liberalism of the British administrators and their faith in education encouraged the Indian intellectuals first, to examine the reasons for their success, second, to weigh the virtues of British rule against its faults, and third, to develop a sense of nationalism that led finally to the demand for independence.

The contrast between liberal ideals and narrow bureaucratic authoritarianism provoked an increasingly critical attitude among thoughtful Indians. By 1907 Indian nationalism had generated the feeling that only full independence would be acceptable, gained by violence if necessary. The Indian National Congress that had started as a debating society for an England-educated elite became the leader in the independence movement. The British made concessions, opening additional government positions to Indians, but as usual in such situations, the offers were too little and too late. The situation could have deteriorated into the senseless savagery of revolutionary war, but at this point a new force appeared in the person and philosophy of Mohandas Karamchand Gandhi (1869-1948).

By 1920, Gandhi was recognized as leader of Congress. "He brought to the task a Moderate's abhorrence of violence and willingness to arrive at compromises, together with an Extremist's passion for action and quasi-religious appeal to the masses. Under his leadership the Congress was transformed into a fighting political army with hundreds of thousands of active members and sympathizers. In three major campaigns, spaced roughly ten years apart, he and his nonviolent army demonstrated their dissatisfaction with British reforms by inviting imprisonment and filling the jails to overcrowding."

There has been a great deal of speculation as to just how much Gandhi's ideas had to do with the ending of British rule in India. Some say that it would have come anyhow as part of the general collapse of colonialism after World War II. There is doubt if satyagraha would work against a dominating power that was not already convinced of the values of liberalism and the rights of the individual. What would Hitler or Stalin have done, for example, with Gandhi's famous march to the sea to make salt? Again, passive resistance depends in large part on the numbers who participate. How many in a Western society could meet Gandhi's prerequisites that "those who want to become passive resisters must observe perfect chastity, adopt poverty, follow truth, and cultivate fearlessness."

As Indian independence moved from dream to reality, the Moslem population began to fear that their needs and wishes would be ignored in a preponderantly Hindu government. Agitation for partition started, and was first voiced effectively among the Moslem students in England -- a significant group, for if partition ever came about, they, as the intellectual leaders, would assume political leadership. One of them Rahmat Ali, created the name Pakistan from Punjab, Afghania, Kashmir, Sind, and Baluchistan. The completed acrostic means "the Land of the Pure." Although his first manifesto was virtually ignored by the politicians when it appeared, popular support under the decisive leadership of Mohammed Ali Jinnah and Liaquat Ali Khan brought Pakistan into being in 1947. The partition and England's formal withdrawal ended 400 years of foreign control for India, Mughal and British. Would Indian nationalism now be strong enough to withstand the solvent or regionalism and make the subcontinent a modern nation-state?

Materials:

RELEVANT PROJECT MATERIALS

1. Attitudes of Imperialism and Response, Discovery Unit 27, 37 pp. Readings 1 - 5.

2. Roxane A. Heater, Approaches to Modernization in China, Japan, and India. Resource Paper and Supplement (Documents), 1965-66.

SPECIFIC READINGS

1. Brief, excerpted passages from British and Indian sources are included in A. Elgin Heinz, Asia in the World History Course, 2nd Semester, Resource Paper, 1965-66. More detailed readings, with editorial comments, are in William Theodore deBary (ed.). Sources of Indian Traditions. New York: Columbia University Press, 1958.

SELECTED AUDIO-VISUAL MATERIALS

1. *Gandhi* (26 minutes, B&W, 1959) Distributor: McGraw-Hill. Made from historic newsreels, this film shows Gandhi's role in times of crisis.

2. *Tagore* (54 minutes, B&W, 1961) Distributor: Contemporary Films. Poet, dramatist, painter, teacher, and revolutionary, Tagore was a spiritual bridge between India and the West.

REFERENCE AND SUPPLEMENTARY READING

1. Jawaharlal Nehru, *The Discovery of India*. New York: John Day, 1946, especially chapters 14 and 25 detailing personal experiences with civil disobedience.

2. Percival Spear, *India: a Modern History*. Ann Arbor: University of Michigan Press, 1961.

*Industrial* Europe overwhelms agrarian Asia.

b. China: failure of the Confucian system

*Commentary:* Confucianism, when applied to China's relations with its neighbors, became the tribute system. Like China's internal government, foreign relations were modelled on the family. Within China, the Emperor was the father, ruling by moral force and good example. To neighboring kings and tribal chiefs, the Emperor was an elder brother who advised rather than commanded. All nature was a harmonious relation of greater and lesser parts, and the family, whether of individuals or states, shared that harmonious hierarchy. Thus the Western idea of nations as separate, equal, sovereign states, acting as they pleased except when they made treaties with one another was meaningless to the Chinese. The idea of sovereignty never occurred to them. Neighboring rulers found it worthwhile to be part of the Chinese family. The Emperor's recognition was a guarantee of their legitimate rule. And the Emperor's gifts to his tributaries frequently were more valuable than their offerings.

Officially this system was still in effect when European merchants reached south China, following the routes opened by Portuguese explorers. In addition to it, however, Chinese ship owners had developed a thriving business of carrying silk, tea, copper, zinc, sugar, rhubarb, camphor, porcelain, and lacquerware to Southeast Asia. Since this was outside the framework of the tribute system, the government did not concern itself directly but made groups of leading merchants responsible for its operation. It was this Southeast Asian trade in which the Europeans at first participated. When they came to Canton, a group of local merchants, the kung-hang (Anglicized as Cohong) was given a monopoly over trade with them and made responsible for their behavior. This "Canton system" seemed perfectly reasonable to the early arrivals, for they themselves were organized into monopolistic trading companies licensed by their kings.

By the 1830's, however, the Canton system had become unworkable. With the Industrial Revolution, laissez faire had replaced mercantilism in European economic thinking. Every merchant demanded the right to trade wherever and with whomever he pleased. The anchorage at Canton was crowded with private traders annoyed at being restricted to a single port and having to do business only with specific hong merchants. They put pressure on home governments to get China opened up through diplomatic channels. Macartney and Napier got nowhere; the former was treated as tribute-bearer from yet another peripheral kingdom, the latter as a representative of merchants and therefore beneath official notice.

Finally, it was Chinese action that precipitated a crisis. Opium, purchased in Bengal by coastal traders and sold along the Chinese coast with the connivance of corrupt officials reversed the drain on English silver caused by England's enormous purchases of tea. Silver now flowed out of China, and a worried government sent the incorruptible Commissioner Lin to end the opium trade. If opium had been the real source of friction, Lin's strong stand and his appeal to British conscience might have been effective. But the whole Chinese philosophy of dealing with problems according to the individual circumstances, and the administrative policy of requiring the merchants to be self-regulating, outraged British concepts of law, order, and responsible diplomatic procedure. The British government insisted that China recognize England as an equal sovereign state. The Chinese government adamantly refused; to accept the theory that the world was made up of legally equal, sovereign nations was not only contrary to the tribute system, but was contrary to the whole Chinese universe as an orderly harmonious arrangement in which each part had its place, subordinate to the one above it.

Two years of inconclusive skirmishing and negotiation followed. Finally, Sir Henry Pottinger, weary of fruitless conferences, seized Amoy, Ningpo, Shanghai, and Hangchow, cut the Grand Canal, and was preparing to attack Nanking when the Ch'ing government capitulated. The untrained and undisciplined Manchu troops who had been parasites in China for over a century were helpless against the well-trained British soldiers with their modern weapons. The Treaty of Nanking in 1842 marked the end of both the tribute system and the Canton system, substituting for them the treaty system which lasted until World War II.

The treaty system was hammered out in a series of minor wars and concessions that revealed China's helplessness to the world. The "most favored nation" clause, initiated by the United States, was unopposed; the Chinese hoped that, by treating all nations equally, the barbarians could be played off against each other in a way that had been successful in the past against the tribal nomads. Another demand made by all the Western nations in the "unequal treaties" was extraterritoriality. The resulting oases of immunity were sources of increasing bitterness as Chinese nationalism grew, but at the time, extraterritoriality probably provided the only workable way in which two totally different cultures could avoid frictions leading to complete conquest.

Why were the small European expeditionary forces able to rout the Manchu armies with such ridiculous ease? The Europeans had superior weapons, but the Manchus should have been able to overwhelm them by sheer weight of numbers. The answer can be found in the economic problems and administrative inefficiency and corruption that marked the decline of every dynasty. The population doubled from 200 million to 400 million between 1750 and 1842, but neither technology nor government policy kept up with the expansion. The amount of arable land per person decreased from one acre to 1/3 acre between 1725 and 1853.

The inevitable result was a series of rebellions by peasants who didn't understand the reasons but saw themselves getting poorer as the rich got richer. Economic conditions were particularly bad in the southeast because opening of the treaty ports had shifted Yangtze valley tea exports from Canton to Shanghai, throwing 100,000 men engaged in the carrying trade out of work. And the British navy, in clearing out coastal pirates, had simply driven them inland to prey on the peasants. All that was needed was a charismatic leader to found a new dynasty. The leader was Hung Hsiu-ch'uan, his movement the T'ai P'ing, and he captured half of China before his own moral collapse led to the disintegration of the whole monolithic structure. Left in power were Confucian bureaucrat-generals who had mobilized the resources of whole provinces to fight the rebels; the warlords of the 1920's were their political heirs. More than 20 million people died uselessly, for victory convinced the conservative bureaucrats that no revolutionary reforms were needed in China's traditional political, economic, or social institutions -- reassertion of Confucian moral principles would preserve the Empire. Reformers of the next generation were defeated before they began.

The pressure of the Ocean Barbarians had not relaxed while the Ch'ing Dynasty was fighting for its life against the T'ai P'ing. The Europeans had proved too strong to be controlled directly by force; therefore, the next move, learned from dealing with Central Asian invaders, was to temporize, to conciliate, to achieve a tranquil situation in which Chinese culture could civilize the barbarians, or, at least, protect the dynasty by restricting the areas of European penetration. But, unfortunately for the regime, they refused to be subdued and conciliated. Militarily and technologically, the Europeans were able to take what they wanted when they wanted it.

Although bound by their cultural ethnocentrism, the Chinese court officials were not stupid. Recognizing European power, they saw that the logical next move would be to acquire and use that power to defend their own institutions. This was the "self-strengthening" phase of China's modernization. In practice, this led to the building of arsenals, shipyards and schools to prepare men for diplomatic service. It led also to revival and revitalization of the best features of Confucianism. Efficient administrators reduced corruption and set examples of moral virtue. But this political success of Confucianism meant economic failure. The profits from the few industries that were started were skimmed off as taxes or used by shareholders to become landlords. Few competent candidates enrolled in the diplomatic schools, for none of the subjects gave credit for passing the official examinations; and going as a diplomat to a foreign country was seen as an admission of China's inferiority.

The most powerful individual in China for nearly 50 years (1861-1908) was the empress dowager, Tzu-hsi. As mother of a child-emperor, she could veto any proposed change, and she was aware that her power rested on preventing change. It took the Sino-Japanese war to introduce the next stage of China's modernization. Chinese equipment was as good as the Japanese, but Japan had modernized its leadership, industry, education, and thinking, while China continued to operate on a mixture of corruption and Confucianism. Japan's victory started a scramble to "divide the Chinese melon." Major powers set up spheres of influence where their citizens monopolized trade and industry. China's scholars were shocked into a flood of demands for reform.

Conservatives blamed the drift away from Confucianism. But a group of young radicals led by K'ang Yu-wei persuaded the young emperor of the need for revolutionary reforms. A flood of edicts was issued, but to no effect -- if carried out, they would have destroyed the bureaucracy that held office because of the Confucian examination system. The collapse of the reform movement left the government in the hands of reactionaries who hoped to expel the foreigners and return China to the 18th century. The Boxer uprising was a measure of their feelings. Its suppression by foreign troops forced serious attempts at reforms that were, of course, too little and too late. In a series of uprisings, military officers and leaders of provincial assemblies seized control of major cities and declared their independence from the Manchu government in Peking.

Sun Yat-sen frequently is given credit for the revolution but the key figure in this political chaos was Yuan Shih-kai, commander of China's most modern army until Ch'ing officials had forced him into retirement. Yuan agreed to support the revolution in return for the presidency of the new republic -- and a system of government that had ruled a country as large as all Europe for 2000 years was officially ended.

There was no real party system to prevent Yuan from making himself a dictator; only a threatened revolt by southern military leaders and opposition of the foreign powers stopped him from proclaiming himself emperor. There would have been no popular opposition, for, throughout its history, China had been a culture, not a nation. But as warlords vied for control of provincial revenues after Yuan's death, students and professors in the new universities led an ideological renaissance. Simultaneously, an economic renaissance was going on in the treaty ports where Chinese business men learned Western ways, built modern industries and banks, and created an industrial proletariat. Student-bourgeois-proletarian replaced landlord-scholar-bureaucrat in political awareness and action. May 4, 1919, marked the birth of Chinese nationalism --a demonstration against the Versailles award of Shantung to Japan swept the nation; any subsequent government that hoped to rule by any means other than armed force would have to base its rule on nationalistic principles and popular participation.

Sun Yat-sen, with the aid of Russian advisors, rallied

China's young radical partiots, and revived the Kuomintang as the first step in a united republic. His successor, Chiang Kai-shek, fought and compromised with the warlords while Communist-trained cadres developed support on peasant and worker level. The Kuomintang emerged as the internationally recognized Republic of China. But internal tensions that were to plunge China into renewed civil war were unresolved. Which of Sun's Three People's Principles was to have priority? Chiang chose Nationalism: the Communists chose People's livelihood; Democracy was forgotten.

Materials:

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1. Attitudes of Imperialism and Response, Discovery Unit 27, 37 pp. Readings 6 - 11.

2. The Past Made to Order: Communist Chinese Historiography, Discovery Unit 39, 29 pp. Readings 1 and 2.

3. Roxane A. Heater, Approaches to Modernization in China, and India, Research Paper, 1965-66, and Supplement (Documents)

4. Jack C. Wells, A History of China. 1966, Chapters 9,10.

SPECIFIC READINGS

1. Letters and documents reveal cultural assumptions behind surface meanings, for example: Emperor Ch'ien Lung's letter to George III, Commissioner Lin's letter to Queen Victoria, the Treaty of Nanking (1842), T'ai P'ing precepts and directives, Ch'i-ying's memorial on conciliating the Europeans (1844), Fong Kuei-fen's and Hsueh Fu-ch'eng's arguments for self-strengthening (1861, 1879), K'ang Yu-wei's memorial (1898), Ch'en tu-hsiu's "Call to Youth" (1915), Sun Yat-sen's "Principles of Revolution" (1923).

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2. William Theodore deBary (ed.), Sources of Chinese Tradition. New York: Columbia University Press, 1960.

3. Franz Schurmann and Orville Schell, The China Reader, vol. 1, Imperial China, vol. 2, Republican China. New York: Random House Vintage Books V-375 and V-376, 1967.

Industrial Europe overwhelms agrarian Asia.

b. Japan: successful adaptation.

Commentary: The Westernization of India came through absorption into the economic and political structure of a single European nation, England. In China, the old order disintegrated during a period of Western rivalries into spheres of influence with no nation caring to risk facing a coalition of its neighbors by claiming exclusive control. The Japanese, in effect, beat the Europeans to the punch. With a tradition of effective and centralized government, a geographic position on the edge of China's great central civilization from which they had borrowed effectively without losing a sense of their own uniqueness and worth, a strong merchant class, and the object lesson of what had happened to China and India, Japan's leaders Westernized their own country so swiftly and so effectively that within twenty-five years after the decision was made, the Europeans had to accept them as equals in the imperialist scramble for power and position. Western-style nationalism, industrialism, militarism and imperialism were analyzed, evaluated and fused with traditional Japanese values. The emperor, focal symbol of traditional values, was given a central role in Japan's transformation. China's leaders had sacrificed the pride and self-respect generated by centruies of tradition when their Empire was dissolved. The Confucian value system that had been both form and substance of the Chinese political and social structure was deprived of any excuse for being. Japan's new oligarchs, however, were able in the "Restoration" to use their emperor as the reason for and central figure of a comprehensive program of political, social and economic modernization.

During the early 19th century, Western ships that had been excluded for 200 years were seen with increasing frequency in Japanese waters. Relatively little pressure was brought to bear by the Europeans; they were interested in the richer markets of the Indies and China. But the United States, seriously in need of a refueling station to break the long voyage across the Pacific to China, concerned about the welfare of shipwrecked whalers, and urged by the vision of Manifest Destiny, would not be put off.

As might be expected in a country where the elite had traditionally been a military aristocracy, one response to Western pressure was the demand that the shogun take punitive action against the interlopers. But two centuries in which the shogun had deliberately kept the country disarmed for his own protection now revealed him as having no effective forces with which to meet the West. This situation played into the hands of his traditional opponents, the imperial court and the feudal lords of the outer provinces. Sensing the opportunity to seize political power, they united under the slogan, "Revere the Emperor, Repel the Barbarian."

A second reaction corresponded to that of the "self-strengtheners" in China. Western techniques and tactics were to be adopted, and warships and fortifications built with which to keep the West at bay, protecting the traditional Japanese values and ways of life.

Fortunately for Japan, there was a third position, held by those who had not only studied in the West but understood the basis of its power. These men realized that in the world into which Japan was being drawn, military force could be effective only if it had a broad industrial base and had the support of the traditionally ignored peasant masses. Western education, particularly in science, would be necessary whatever its effect upon tradition. Fukuzawa Yukichi was the leading and tireless exponent of this view, and he founded a school for Western studies and a newspaper to promote it after visits to America and Europe.

Deprived of their military functions, the samurai had become the bureaucratic estate-managers for their daimyo, developing into skilled administrators to meet their masters' ever-increasing demands. It was these samurai-bureaucrats -- particularly from the four great outer daimyo lands of Satsuma, Choshu, Hizen and Tosa -- backed by the moneyed chonin, who overthrew the shogun, restored the emperor, built a modern machine-industry, developed a constitution and system of government responsive to their aims, and organized a modern conscript army to defend the new nation. They worked with limited resources and under constant foreign pressure: Europeans enjoyed extraterritoriality until 1899 and partial control of Japan's tariffs until 1910. There was neither time nor an existing democratic philosophy for transformation from below; the revolutionary process was imposed autocratically from above. Europe and America were searched for models and precedents, a procedure that led to scornful accusations of imitation. But all people copy from others anything that they like or think useful, and the Japanese adapted as they adopted.

A planned economy was mandatory. Mercantilist monopolies were organized in which the great merchant-banking families effectively became partners of the government, with the latter supplying capital and protection for the development of the heavy industries for which the government would be the major customer. In Europe, the mercantilist system, with its monopoly of trade and reliance on an absolute state, had been a phenomenon of 17th century France and England; it had been abandoned with the rush to a laissez-faire philosophy. But its success in Japan led to a refinement and extension that made Japanese industry competitive in the world market before the end of World War I.

Inevitably, industrial expansion led to a search for markets and raw materials outside the limited Japanese base, as it had with the Europeans a few years earlier. The Sino-Japanese war of 1894-1895 and the Russo-Japanese war ten years later not only demonstrated how well Japan had learned the Western lessons of nationalism, industrialism, militarism and imperialism, but provided capital for still further expansion which, also inevitably, ran squarely into opposition from the already entrenched European and American interests.

Paralleling and interwoven with Japan's economic Westernization, was the political and the military transformation. What government should Japan have? With the shogunate swept away, what should take its place that would meet the needs of a modern nation, yet be consistent with Japanese values? The solution was developed by Ito Hirobumi. Ito knew the conditions that had to be met, and he surveyed the governments of Europe and America for a model. It had to be a government for the people, but not by the people, and he found it in the Germany of Bismarck.

The introduction of conscription to create Japan's modern army was even more revolutionary than the levy en masse had been in France. Ever since the Hundred Years' War, the aristocratic tradition in European military forces had been limited to the officers; soldiers had been drawn from among the common people. In Japan, however, feudal concepts of knighthood persisted until the Restoration; there had been no wars to force a re-evaluation of the system. Only samurai were permitted to wear swords. They lived by a code of feudal loyalty illustrated by the classical story of the Forty-seven Ronin ("Wave-men" or masterless men) who, after avenging their insulted master, committed mass suicide. Lacking wars to fight, the most intelligent and competent among them had become the bureaucratic administrators of the great estates; the rest lived precariously on honor and small pensions. The pensions disappeared when the new government eliminated the legal bases of feudalism by buying up feudal rights and estates with government bonds, and the passage of a general conscription law looked as if it would eliminate their value system and social position. But Yamagata Aritomo, chief architect of the new army, intended and brought about just the contrary. Instead of the samurai aristocrats sinking to the level of the peasantry, Yamagata made the army the road by which the ambitious peasant could raise his status to that of the aristocracy. All soldiers were to be treated with respect; any who died in the service of their country were national heroes; advancement was by merit, and everyone who became an officer was given a samurai sword. One of the most far-reaching of Yamagata's ideas was that every citizèn, by becoming a soldier, was entitled to participate in government in return for his military service. On the highest level, this meant that the cabinet ministers for the army and navy would be chosen from among officers on active duty, and those ministers would have direct access to the emperor.

Contrast this with the American system which insists that all government positions be held by civilians; any military officer must retire from active duty to take an administrative post. What are the relative merits of each system? Would the Japanese system lead to more efficiency in the conduct of international relations? Would the American system reduce the dangers of starting wars? Should soldiers be allowed to vote on matters of government policy? Might their personal fears prevent actions necessary for the national welfare?

An unanticipated by-product of Yamagata's thinking was the development in the 1920's and 30's of a group of radical young officers who believed in taking direct and violent action if they thought the civilian government was not acting in the best interests of the country. With a largely peasant background they felt self-righteous in their expression of rural sentiments, and they felt that were upholding the honor of their country. But they had little understanding of the complexities of government and little sympathy for the bureaucratic-industrial combination that had made Japan a modern nation. Suicide, assassination, the threat of popular uprising, and unauthorized military ventures that they thought the civil government could not repudiate without losing face, were popular tactics that were instrumental in driving Japan into war with China in the 1930's and with the United States in World War II.

Materials:

RELEVANT PROJECT MATERIALS

1. Roxane A. Heater, Approaches to Modernization in China, Japan, and India. Research Paper, 1965-66, and Supplement (Documents)

SPECIFIC READINGS

1. The introduction of firearms (a contemporary Japanese account: 1543)
2. President Fillmore's letter to the Emperor.
3. Reactions to Western approaches by Aizawa Seishisai and Sakuma Shozan.
4. "The Beefeater" by Kanagaki Robun, trans. by Donald Keene.
5. Hashimoto Kingoro's argument for Japanese territorial expansion.
6. Ito's discussion of the Constitution with the presidents of the Prefectural Assemblies.
7. Yamagata's explanation of the Imperial decree on conscription.
8. Asahi Heigo's explanation of his murder of Yasuda Zenjiro.

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1. Bradley Smith, Japan, a History in Art, New York: Simon & Schuster, 1964, pp. 225-290 (reproductions of woodblock prints showing Perry's arrival and subsequent aspects of Japan's modernization up to World War I).

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1. William T. deBary, (ed.), Sources of the Japanese Tradition.

New York: Columbia University Press, 1958.

2. John K. Fairbank, Edwin O. Reischauer, and Albert M. Craig, East Asia, the Modern Transformation, Boston: Houghton Mifflin Co., 1965. Chapters 3, 4, 7.

3. Edwin O. Reischauer, Japan: Past and Present, Knopf, 1964.

III. Independent Nations of Modern Asia (attempts to deal with all of them in detail should be avoided; select as time and the current world situation suggest. Keying each to a particular theme, as indicated below, will help avoid duplication, create a frame of reference, and encourage conceptual thinking.)

A. Japan: Asia's modern nation -- in its own economic pattern.

Commentary: Indian industrialization, despite many notable specific achievements, is still superficial. India is still primarily a land of self-sufficient agricultural villages. The teeming cities are largely pre-industrial, their people still thinking of themselves as villagers away from home. When Poona was subjected to a flood that left 300,000 city-dwellers homeless, the anticipated relief problem evaporated as the refugees went back to their home villages. The outlook of most of the people is still bounded by the local horizon; they feel little incentive to increase production beyond the needs of their closed, interdependent caste communities.

Chinese industrialization is reminiscent of Russia's in the 1920's -- too much and too soon in the Great Leap Forward, followed by retrenchment. Production is determined by political rather than economic needs, and a sense of total involvement is encouraged by a constant barrage of news-media praise of Stakhanovite exploits.

But Japan, sometimes characterized as the only modern country in Asia, affords a fascinating case study because it demonstrates that industrialization need not follow the Western model. Whereas in China the attempt to modernize had shattered Confucian tradition, in Japan the traditional values, focused in the symbol of the emperor, played a central role in modernization. It is frequently stated that Japan's modernizers copied Germany's governmental structure. This is not quite true. The daimyo and samurai who forced the shogun to abdicate wanted to establish a paternalistic absolutism in the guise of a constitutional monarchy, and the closest Western equivalent was Germany's. Similarily, it is misleading to analyze Japanese industrialization in purely Western terms.

Japan's industrial modernization started long before the West had any appreciable influence, with the rise of a strong middle class. The cautious shoguns' requirement that provincial lords spend half their time in the capital and leave their families there permanently as hostages led to concentrations of merchants and craftsmen along their routes. Competition in conspicuous luxury led to mortgaging of rice crops and speculation that laid the foundations of mercantile fortunes and modern financial practices. Agriculture was efficient enough so that when "defeudalization" transferred tax collection from the daimyo to the Meiji government there still was enough surplus for enterprising peasants to invest in small-scale trade and industry. A large part of the taxes, of course, went into building of industries essential to modernization: coal, iron, armaments, shipping, railroads. Encouragement of private industry -- technical aid, subsidies, partnerships -- led to the formation of the zaibatsu, the great family corporations. Emphasis is on "family"; our closest equivalents would be duPont and Rockefeller. Unlike American corporations, the zaibatsu found it both convenient and profitable to use the same paternalistic relationships with their thousands of employees as were found in the tiny family workshops.

Thus, an employer takes seriously the responsibility for seeing that the girls who work for him are satisfactorily married, and young men compete desperately for admission to prestige colleges from which, on graduation, they can expect to be invited to join major firms. Given a choice of working for a Japanese company or for an American one at twice the salary, the graduate will choose the Japanese company -- yearly bonuses, company housing, graranteed educations for his children and the assurance that only bankruptcy of the company could make him lose his job more than make up the difference in base pay. In return, the company gets an employee of unswerving loyalty who will work longer and harder than most of his American counterparts.

The pre-industrial development of a middle class with sophisticated business techniques, Meiji government aid and cooperation, and family-type feelings of responsibility and loyalty made a solid foundation for Japan's phenomenal industrial growth -- four times the world average between 1900 and 1930 and a GNP increase of 10% a year since World War II. The glib reference to "cheap labor" still found in many textbooks obviously is a misleading over-simplification. Nevertheless, the concept of relatively cheap labor is meaningful when used in conjunction with other elements. Japan was the first Asian nation to combine Western technology with low-priced labor to produce goods that were competitive on the world market and have a profit that could be reinvested instead of siphoned off by European imperialists. The rest of Asia had the cheap labor but lacked the technology. Europe and the United States had better technology and vastly greater natural resources but also had higher living standards and wages and poorer employer-employee relations. The nearby Asian mainland provided an unlimited market for cheap goods, and the distraction of Europe by World War I left Japanese enterprise without serious competition. Furthermore, since labor was cheaper than capital, private business in Japan concentrated on light industry, notably in the manufacture of textiles that were more readily salable on the world market than the heavy-industrial products that Germany, France, and Russia were developing at the same time. Finally, the Japanese applied quality controls, standardization, and modern machinery to handicraft occupations -- notably, the production of silk, and monopolized the world markets because buyers could depend on both quality and quantity.

Agriculture was not neglected in the modernization process, Japan's leaders realized that farming would have to produce the revenue with which industry would be developed, and do it in a period of rapidly increasing population. Agricultural experts were imported and experiment stations set up. Parts of Hokkaido were turned into Wisconsin-like dairy and fruit farms. But most of Japan's farm land was in the form of tiny alluvial plains and terraces scratched out of the sides of mountains over the centuries. Rather than try to adapt their land to Western farm machines, the Japanese adapted the machines to the land. Rice threshers the size of a school desk, motorized cultivators that one man could carry, and small tractors that could be converted quickly for highway use have become common. There are few farms in Japan today that don't have some mechanical aids. An example of the inventivenessof the manufacturers of this equipment is the Honda motorcycle that has become almost as well-known here as in Japan. Research in improved strains of food plants has paralleled mechanization. An example is an experimental type of rice that, under controlled conditions, will yield four crops a year. This kind of research has made Japan potentially self-sufficient in foodstuffs despite its population of more than 100 million on a group of islands with a total area smaller than California -- potentially rather than actually self-sufficient because Japan has chosen to invest its productivity in industry rather than agriculture. Between 1955 and 1965, labor input per ton of rice was lowered 24%; this increased employment in manufacturing 1.68 times with an output expanded 4.4 times.

Today, Japan is tied with West Germany for third place in world industrial output, making everything from transistors and the radios that use them to supertankers too big to go through the Panama Canal. Importing most of its iron ore, Japan is outproduced in steel only by the U.S. and U.S.S.R.. Some of this steel has made Japan first in shipbuilding and third in automobile production in the world. Japan's industry no longer is confined to minimum material-maximum labor products -- since World War II it has been competitive in any field with the most highly industrialized countries of the Western world. Its obvious success might well encourage other countries involved in the modernization process to examine their own traditional cultures for equivalent elements to those the Japanese turned to their advantage.

Materials:

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1. Mariana D. Pestaner, Comparative Government: a Model for Analysis -- Communist China, Postwar Japan. Experimental Unit, 1966-67, 77 pp.

SPECIFIC READINGS

1. James C. Abegglen, The Japanese Factory. Glencoe: Free Press, 1958, pp. 139-141.

2. John W. Hall and Richard K. Beardsley, Twelve Doors to Japan. McGraw-Hill, 1965, pp. 570-586.

AUDIO-VISUAL MATERIALS

The rate of obsolescence of materials on modern Japan is very high. Consult the nearest Japanese Consulate for recent films produced by the Foreign Ministry of Japan.

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1. James C. Abegglen, The Japanese Factory. Glencoe: Free Press, 1958.

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3. The Japanese Economy in Review, Ministry of Foreign Affairs, Japan, 1968. (Distributed by Japanese Consulates in the U.S.)

4. Ezra F. Vogel, Japan's New Middle Class: the Salary Man and His Family in a Tokyo Suburb, Berkeley: University of California Press, 1963.

B. China: Republic and People's Republic -- the return to totalitarianism.

Commentary: The Confucian value system that for two thousand years had been both form and substance of the Chinese political and social structure was deprived by Westernization of any excuse for being. On paper, Empire was transformed overnight into Republic, but Confucian scholar-bureaucrats were not thereby transformed into organizers and administrators of a nation-state. Sun Yat-sen had anticipated some of the political difficulties when he proposed a five-part governmental structure, adding the traditional Chinese bureaus of examination and censorship to the Western executive, legislative, and judicial branches. If foreign pressures and internal problems had not been so overwhelmingly massive, this might have become a model for governmental structure in emerging nations: both the selection of candidates for office and a means of checking the responsibility of officials' actions while a sense of democratic nationalism is developing get less attention than they need. But, under those pressures, Chiang Kai-shek selected the principle of nationalization from Sun Yat-sen's modernization program of nationalism-democracy-people's livelihood and erected on it a one-party dictatorship of a type that has become increasingly familiar in the 20th century. This provided a government that was understood by and that could deal with the Western nations, but it did nothing to rebuild the shattered sense of cultural superiority. Disoriented intellectuals explored various political philosophies. Many were attracted to Communism by its apparent success in Russia. But, despite Stalin's support of the Kuomintang, the Communists were gradually and then, in 1927, violently excluded by Chinag Kai-shek from any meaningful share of political power. They were forced to turn their attention directly to the area where Marx and other theorists had originally intended Communism to have its reason for being: the transformation of society. The Russian revolutionaries had been able to seize the machinery of government with relative ease; with the administrative machinery and sources of income in their hands, they had not needed to compromise with the theoretical patterns and could attempt to base the revolution on a tiny proletariat. But the Chinese revolutionaries, lacking both political and financial resources, and recognizing that China's industrial base was even smaller than Russia's, were forced to base themselves on the peasants that comprised three-fourths of the population. This decision laid the foundation for the eventual success of the Chinese Communists. The Confucian tradition with which the peasants had been controlled through the centuries was gone; without it, Communist claims seemed as valid in the countryside as those of the Kuomintang. And, most important, without Confucian opposition, the Communists were able to organize, and lead the peasant rebellions that, like the T'ai P'ing a century earlier, had characterized every period of political distress in China's history.

During the 1930's and'40's the Chinese Communist leaders were not only evolving overall generalizations, they were training the recruits that, in turn, were to work directly with the peasants and proletariat in creating the new society. Indoctrination was carried on with religious fervor, and no medieval acolyte was subjected to more rigorous soul-searching than the Communist recruit. It is tempting to draw a parallel between the Communists and the old Confuican elite; there is the same dedication to the service of state and society. But contrary to the Confucian system, the Communist ethic has no countervailing or restraining tradition of family or personal rights.

In 1949, as soon as Chiang Kai-shek and the Kuomintang had fled to Taiwan, the Communists set about the staggering task of converting all China to a Communist society. Every method and device for mass propaganda and coercion from patriotic ballets and flyswatting campaigns to terroristic murder was used to create a feeling of awareness and direct participation in nation-building among the masses. Dedicated cadres went to the villages to fan into flame the discontent of landless peasants against the landlords; community meetings were organized to encourage accusations of "oppressors" by peasants secure among crowds of their peers; accusation was led through mock trials to executions. The executions committed the villages to supporting the new Communist order, and guilt feelings were assuaged by distribution of the landlords' property among the villagers.

The "Great Leap Forward" of 1957, by which China was to be established as the full equal of the Western nations, marked the culmination of the effort to achieve total commitment of the population to the Communist ideal of society. Farmers suddenly found themselves organized into communes, their advantages extolled even in nursery rhymes. City dwellers were organized into battalions for voluntary work in the fields at the end of their industrial work week. Steel was the measure of industrial success; so, everybody made steel. This was the year of the backyard furnaces, the final absurdity in a frantic effort to achieve instant industrialization. Or was it absurd? Was it really important that no useful steel was produced in those furnaces? Was the real value, perhaps, in vividly emphasizing to an overwhelmingly rural population the importance of industrialization and encouraging mutual effort toward a national goal for the first time in history? Whichever the answer, China survived the crisis of 1959 with the enthusiasm of its leaders tempered by experience, an economic retrenchment reminiscent of Russia's New Economic Program of 1921 and, under the more relaxed conditions, a population apparently content with the new social order.

But with stability and a measure of success in industrialization that included the construction of nuclear weapons, came a dangerous loss of revolutionary fervor in the managerial class, similar to that which has been modifying the U.S.S.R. To the sense of dedication, Russian aid was spurned, Mao Tse-tung was made to appear omniscient and omnipotent, and the country's school children, the "Red Guard", were encouraged to demonstrate that Redness took priority over expertness. The economic and social costs of these manufactured crises is enormous; it is doubtful if China can continue to afford one a decade to preserve the ideological consistency of its leaders.

Materials:

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2. Modern Chinese Literature, Discovery Unit 16, 100 pp.

3. Mao Tse-tung, Discovery Unit 20, 55 pp.

4. The United States and China, Discovery Unit 19, 167 pp.

5. Jack C. Wells, The Sino-Soviet Rift, Experimental Instructional Unit, 1965. Parts A, B, C.

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1. William G. Sewell, I Stayed in China. London: Allen & Unwin, 1966. Selections from "Inflation", "Liberation", "Participation", "Pressure", "Land Reform", "Representation", "Student-teacher Relations", and "Leave-taking".

2. Ma Si-tson, "In the Hands of the Red Guard," Life, June 2 and July 14, 1967.

3. Fang Tzu, "Do Not Spit at Random," Atlantic, December 1959.

4. Mao Tse-tung, Selected Works, excerpts from deBary, Sources of Chinese Tradition, pp. 867, 872-874, 890-981, 915-918.

5. Kai-yu Hsu, Twentieth Century Chinese Poetry, New York: Doubleday, 1963, pp. 419-420.

AUDIO-VISUAL MATERIALS

Living in China Today, a set of four filmstrips with recorded commentary and teaching guide: "Agriculture and Rural Life," "Resources and Industries," "Cities and City Life," "Land of Change and Growth." Society for Visual Education, 1966. All films and filmstrips on Communist China currently available show marked bias; in some, the pictorial material is biased in one direction and the recorded commentary in the other! This set of filmstrips, photographed and with commentary by Felix Greene, presents a moderately pro-Communist picture of China shortly before the Red Guard outbreaks.

REFERENCE AND SUPPLEMENTARY READING

1. William G. Sewell, I Stayed in China, London: Allen & Unwin, 1966. Dr. Sewell, professor of chemistry at a college in Szechuan from 1924 until internment by the Japanese, returned to the college in 1947 and finally left in 1952. Neither Chinese nor Communist, but identifying himself with the welfare of the college and his students, Dr. Sewell shared their experiences during the Communist take-over. His account is the most objective we are likely to obtain.

2. Franz Schurmann and Orville Schell, The China Reader: Communist China, Random House Vintage Book V-377, 1967.

3. A Doak Barnett, Communist China in Perspective, New York: Praeger, 1962.

4. China Pictorial, Peking: Guozi Shudian. Distributed by China Books and Periodicals, 2929 - 24th St., San Francisco, California. Communist China's propaganda magazine for English-speaking readers. Invaluable for an

understanding of the cult of Maoism; looking past the propaganda elements of the pictures, one can get a fairly good glimpse of current conditions in both urban and rural life.

5. Free China Review and Vista, Taipei: P.O. Box 337. Distributed by Chinese Information Service, 141 Battery St., San Francisco, California. Kuomintang China's propaganda magazines for English-speaking readers. Vista presents a favorable view of Taiwan's genuinely remarkable economic development; Free China Review has editorial comments on the current situation and useful historical and literary materials.

C. Southeast Asia: Thailand and the ex-colonies -- the role of the military

Commentary: Southeast Asia is a region of extraordinary diversity where nearly 300 million people are grouped geographically by mountains, jungles, and islands, linguistically by 13 language families (one of which includes 400 mutually unintelligible languages), culturally by five major religious traditions, and economically by lowland wet rice culture and highland semi-nomadism. Historically, there has been no unifying tradition, such as Hinduism in India, or institution, such as the Confucian bureaucracy in China. Politically, tribal allegiances or village interests have taken precedence over nationalism. Government has been in the hands of traditional elites who, in many cases, have had to share control with imperialistic Europeans; democracy has not been a unifying force in Southeast Asia. About all that the countries of Southeast Asia seem to share is the condition of being "underdeveloped" or "technologically less-advanced." With generally subsistence cultures and unevenly exploited resources, they face the problem of modernization.

Examination of the potential for leadership in modernization to be found in various groups and classes has focussed a good deal of attention on the military as a primary agency. This comes as a surprise to holders of the stereotype that armies in the TLA (technologically less advanced) countries are the defenders of corrupt traditional elites or equally corrupt cabals of colonels who have replaced them or joined forces with them. Yet, even if the stereotype were true, the military still would be an agency of modernization. In Japan, for example, it was the samurai who planned and executed the Meiji reforms that brought the country from medievalism to modernity in a single generation. Basically, it is because the military, unlike bureaucrats, are men of action. Bureaucrats are dedicated to preserving a status quo, even though it leads to their extinction -- witness the fate of China's Confucian bureaucracy. Militarists, even though ideologically committed to the status quo, engage in activities that dissolve it, for. in TLA countries, they operate the only organizations with technical skills, discipline, literacy, and a sense of nationalism. Even though the reforms they make are selfishly motivated, the whole country is affected: a paved highway designed for rapid troop movements will rapidly become crowded with farmers taking cash crops to town and merchants taking their wares to the hinterland.

The army plays a major role in every Southeast Asian country today, from Burma to Indonesia. Their political allegiances and expressed objectives vary, but these are of little significance in the modernization process. The fundamental change comes when the army takes the individual out of the personal relationships of the village and accustoms him to an impersonal, objectively scheduled routine in which his associates are determined by the task at hand rather than by tribal relationships. Significantly, the army, with its routine and regulations, also provides a security while the new culture is being assimilated that the same individual, merely moving from village to city, would not have. Much of the army training is in skills essential to urbanization and industrialization -- the recruit is taught to read and write, to work cooperatively, to follow orders exactly, to act by clock time instead of organic time. He is trained in cleanliness and public health -- with inoculations, dental care, and good food he has the energy to work; with proper disposal of sewage and provision of clean water he can live in concentrated groups without epidemics. Mass education is practical in mass armies. Much of the education takes the form of political indoctrination, but this leads to political consciousness which leads in turn to a sense of nationalism and a demand for political participation. And the economic needs of mass armies -- standardized goods in large quantities -- encourage the subsidization and rapid growth of industry as well as more efficient farming to compensate for the shift of manpower into the armies and factories. And finally, the soldiers, their tours of duty ended, return to their villages as potential leaders and teachers of a modernized way of life.

Materials:

RELEVANT PROJECT MATERIALS

1. Leaders of New Nations, Discovery Unit 25, 55 pp.
   Readings 5 and 6.

2. Communist Strategies in Southeast Asia, Discovery Unit 40, 158 pp.

3. Daniel S. Lev, Political Development in Indonesia, Resource Paper, 1966, 13 pp.

4. Virginia P. Rice, Vietnam, Experimental Instructional Unit (for students of limited background or ability), 43 pp., 1965.

5. Carl H. Yaeger, The Role of the Military in the Modernization Process: Its Impact on Burma, Indonesia, and Thailand, Experimental Instructional Unit, 1966, 15 pp.

SPECIFIC READINGS

5, above

SELECTED AUDIO-VISUAL MATERIALS

1. Civic Action (40 minutes, B&W), Distributed by the A-V section of your nearest U.S. Army headquarters (Northern California: Sixth Army HQ., Presidio of San Francisco, California) Shows civic action projects of armies in TLA countries.

2. World Without End (45 minutes, B&W, 1953), Distributed by Brandon Films, Inc. A comparative study of a Thai and a Mexican village; emphasizes UNESCO activities.

REFERENCE AND SUPPLEMENTARY READING

1. Robert C. Bone, Contemporary Southeast Asia, New York: Random House PS-38 (paper), 1962.

2. Robbins Burling, Hill Farms and Padi Fields, New Jersey: Prentice-Hall S-110 (paper), 1965.

D. India: communalism, regionalism, and nationalism

E. Pakistan: Islam and geography

Commentary: Of all the Asian countries, it is probably India in which Westernization and modernization are most nearly synonymous. Political awareness had always been limited, for India was and is a land of relatively self-sufficient villages. So, of course, were the other Asian countries. But India had seldom been ruled as a unified country, and still less frequently had any government of the whole country been recognizable by the people as Indian in origin and tradition. The unifying traditions of India were religious rather than political, and the concepts of Hinduism did not foster an awareness of chronology and history that might have helped generate a sense of national identity. Unlike the Chinese, traditional Hindus tended to see time as a repetitive cycle, so that interest in history was pointless. Both the sense of nationalism and the sense of history were imports from Britain. Pre-British India could never have produced a Nehru.

The impact of a sense of nationalism was all the sharper in India for being unfamiliar. It was not part of the atmosphere in which India's leaders grew up; they inhaled it eagerly and exhaled it proudly. Expression of the new nationalism took many forms. One was the insistence on India's central importance in Asian affairs coupled with a rejection of European entanglements. Enthusiastic nationalists eagerly embraced the more extreme Western ideologies. Subhas Chandra Bose, in The Indian Struggle, 1920-1934, repudiated the parliamentary democracy of Gandhi and Nehru to proclaim India as the state in which the totalitarian ideologies would be synthesized. M. N. Roy rejected Gandhism as well as capitalism as static relics from a past that should be abandoned.

The most troublesome aspect of Indian nationalism since independence, to the rest of the world as well as to India, has been nationalism itself. The political self-consciousness that we call nationalism has penetrated to the provincial level and threatened to turn India into the Balkans of Asia. There is nothing new or unusual about this divisive aspect of what we generally consider a unifying force. It took a civil war to settle the issue in the United States, and the echoes of that war can still be heard in political campaign oratory a century after the last shot was fired. Rahmat Ali's insistence on minority group sovereignties for India found an immediate response among the Moslems, India's largest minority, who feared political domination by the Hindu Congress. Under Mohammed Ali Jinnah's single-minded leadership, the establishment of Pakistan was the result.

But partition has not solved the problem, although it prevented a civil war. Pessimists, in fact, would say that it merely deferred the war. And fear of further fragmentation has led India's leaders to assume positions from which there is no graceful retreat. A solution to the problem of Kashmir would not be simple under any circumstances, but Indian statesmen cannot contemplate even the smallest compromise lest it encourage other regions to press for separation on grounds of religion, language, geographic position, or economic interests.

Some observers see this regional strife as a basically healthy phenomenon. If immediate dissolution can be avoided, in the long run India will be strengthened and emerge as a genuinely modern nation. Up to the present, India has been governed by Westerners and a Western-educated Hindu elite, ruling in the name of the people. This elite has not ruled selfishly; it has worked hard to create among the people an awareness of the nature of democratic political processes and practices. In the last Indian elections, more people went to the polls than have ever voted in any other election anywhere in the world. Inevitably, however, people are more interested in local than in national problems, and local political leaders are understandably reluctant to subordinate and compromise powers they are just learning how to manipulate. Political Westernization is at last reaching the level of the people. Modern nationalism still seems to be in the indefinite future.

Pakistan faces regional problems as great as India's, but of a different kind. To have West Pakistan separated from East Pakistan by a thousand miles of India is a geographical absurdity that only compounding the traditional religion of Islam with the modern religion of nationalism could create. The largest and most populous of the Muslim states, Pakistan, still is dwarfed by India, with which it continues to feud. The economic cost of this state of affairs to the people of the two countries and to the rest of the world could be used as an argument for an effective World Government of some kind.

Materials:

RELEVANT PROJECT MATERIALS

1. Leaders of New Nations, Discovery Unit 25, 55 pp. Readings 1 and 2 (Nehru).

2. Ralph H. Retzlaff, Political Development in India, Resource Paper, 1966.

SPECIFIC READINGS

1. A cross-section of the political differences that plague India can be found in the following excerpts from deBary, Sources of Indian Tradition:

Jawaharlal Nehru (liberal Democratic Socialism)
pp. 902-905
Subhas Chandra Bose (dictatorial National Socialism)
pp. 891-892
M. N. Roy (materialistic anti-Gandhism) pp. 911-913
J. C. Kumarappa (anti-American "national" Communism)
pp. 918-920
Vinoba Bhava (Gandhian decentralism) pp. 930-931.

2. Liaquat Ali Khan, "Speech Moving the Objectives Resolution", in deBary, _Sources of Indian Tradition_, pp. 842-848.

AUDIO-VISUAL MATERIALS

1. _A Conversation with Jawaharlal Nehru_ (27 minutes, B&W, 1956), Distributor: Encyclopedia Britannica Films. An interview by Chester Bowles.

2. _India! My India!_ (4 reels of 26 minutes each, B&W, 1966), Donald T. Gillin. An autobiographical film depicting a return to India after living in England for 17 years.

REFERENCE AND SUPPLEMENTARY READING

1. William Theodore deBary, _Sources of Indian Tradition_, Columbia University Press, 1958.

2. Jawaharlal Nehru, _The Discovery of India_, Doubleday Anchor Book A200, 1959.

IV. What Role for the United States?

A. The century of hitch-hiking imperialism

B. Two decades as Big Brother

C. The need for policy revision in a changed world

_Commentary_: This section is, in a way, a postscript, deliberately left until last because the course's emphasis is on Asian development and problems, examined insofar as possible, from Asian points of view. The United States, however, has been a major contributor to both development and problems; a simple, objective appraisal of its role is needed, if only to compensate for the fatuities that fill many of the textbooks on American history still used in our secondary schools.

For the first century, U.S. concern with Asia was almost synonymous with interest in China, and relations with other Asian countries seemed intended merely to improve our position in China vis a vis the European powers there. We denounced European imperialist tactics while profiting from them without sharing the costs. Americans were among the Country Traders that helped maintain a favorable balance of trade by carrying opium from Bengal to Canton. Two years after British troops extracted the Treaty of Nanking from the reluctant Manchus, Americans negotiated a similar treaty, adding the notorious Most Favored Nation or "me, too" clause. The Open Door Policy of 1899 was a British-made doctrine, adopted to keep us from being excluded from European spheres of influence, though popularly remembered in the U.S. as a defense of China's territorial integrity. The Non-Recognition Doctrine, applied to Japan's extension of hegemony over Manchuria in 1931, was a classic example of U.S. moralizing without substantive support. However, this apparently hypocritical international posture was not so much one of greed masked by a pretense of idealism as it was a genuine idealism co-existing with economic and political opportunism.

Frequently, American attitudes seemed to be based more on emotion than reason. In our Asian relations this is revealed by our shifting attitudes toward Japan. Our stereotype of Japan as the land of cherry-blossoms, inhabited by quaint and clever little people lasted from Perry's visit until Japan demonstrated its competence by defeating China and Russia to become a leading Asian power. Its industrial achievements were explained away as imitative of European and American models. In the 1930's, Japanese expansionism seemed threatening enough to American interests to parallel the image of the kimono-clad geisha with one of a rapacious and fanatical soldier; and in the 1940's the latter image entirely displaced the former. Throughout the entire period, however, Japanese policy had held to the same objectives and, generally, to the same tactics.

In the midst of all this, our own territorial expansion had reached its continental limits and, just before the turn of the century, spilled over into the Pacific. It is perhaps an oversimplification to say that the United States acquired the Philippines as a by-product of a circulation war between two New York newspaper publishers; other unrelated territories were involved. Within months, we also annexed Hawaii, picked up part of Samoa, and proclaimed the Open Door in China. It is ironical, however, in view of our moral judgments of the international behavior of others, that our treatment of Filipino aspirations for independence was at least as repressive as the Spanish activities in Cuba that had outraged Hearst and Pulitzer.

The last major example of American moral intervention while refusing to take any action in support of it was perhaps the Marshall mission in 1945, designed to heal the breach between the Kuomintang and the Chinese Communists; the President said that "intervention by any foreign government in these matters would be inappropriate." But the policy statement of December 15, 1945, also marked American transition to a new policy in its assertion that if nations have a "vital interest" in the internal peace of other nations, then the internal affairs of those other nations are a proper subject for an interested nation's activity. Here we see one of the first recognitions by the United States government of itself as Superpower, preparing to preserve peace in the world by using its overwhelming force to contain ideological strife before it could spread beyond the boundaries of the country in which it originated.

The American people have made great sacrifices of men and treasure since World War II in trying to keep the world stable and at peace. But in a world of fragmented empires, of emergent and insistent nationalism, of fiercely competitive advocates of different roads to modernization, our efforts often appear to Asians to be as ethnocentric and reactionary as the procedures of the traditional Confucian bureaucracy. The United States is accused of being willing to aid anyone who will acknowledge the superiority of our system, just as Confucian China supported neighboring monarchies that declared their subordinate and tributary status. Big Brother and Elder Brother are criticized as sharing common attributes of unwillingness to recognize or aid genuine reforms. These accusations thrive on misunderstandings and half-truths, but even without The Ugly American, there have been too many actual instances of unfortunate decisions in our relations with Asian countries. Too often, the United States has appeared to be leaping from crisis to crisis, reacting rather than anticipating them.

Events of the last two decades have forcefully demonstrated that international relations and foreign policy can no longer be the exclusive affairs of heads of state. The United States needs to formulate a clear, openly expressed, integrated policy that recognizes people as policy makers. Thus, the primary purpose of the course outlined above is to help students develop the concepts and content, the understandings and empathies, that will make them effective participants in an Asian policy that, by respecting the dignities and roles of all Asians will, in turn, earn their respect for and cooperation with us.

## Materials:

### RELEVANT PROJECT MATERIALS

1. The United States and China, Discovery Unit 19, 167 pp.

2. The Past Made to Order: Communist Chinese Historiography, Discovery Unit 39, 29 pp. (Reading 2: American and Chinese views of the Open Door; Reading 3: American and Chinese views of the second Sino-Japanese War).

3. A. Elgin Heinz, Treatment of Asia in American Textbooks, Resource Paper, 1965-66, 27 pp.

### SPECIFIC READINGS

1. L. Natarajan, foreword to J. C. Kumarappa, American Shadow Over India, in Sources of Indian Tradition, pp. 918-920; material in answer, Barbara Ward, Five Ideas that Change the World, pp. 132-142.

2. Presidential Statement on U.S. Policy Toward China, December 15, 1945.

### SELECTED AUDIO-VISUAL MATERIALS

1. In Search of Peace (29 minutes, B&W), Distributor: Office of Media Services, Room 5819A, Department of State, Washington, D. C. 20520. The official film statement of the long-range goals of U.S. foreign policy as of 1966.

### REFERENCE AND SUPPLEMENTARY READING

1. Edwin O. Reischauer, Beyond Vietnam: the United States and Asia, New York: Knopf, 1968. Analysis of our foreign policy in Asia and proposals for its revision.

2. China and U.S. Far East Policy, 1945-1966, D.C.: Congressional Quarterly Service, 1967. Detailed chronology, brief biographies, selected documents.

3. Willard L. Thorp (ed.), The United States and the Far East, New York: The American Assembly, 1956. Background papers on U.S. relations with Japan, Korea, and the two Chinas.

4. George F. Kennan, American Diplomacy, 1900-1950, N.A.L. Mentor M80 (paper), 1952.

5. William Lederer and Eugene Burdick, The Ugly American, New York: Norton, 1958. Thomas W. Wilson, Jr., "How to Make a Movie out of The Ugly American", Harper's, June, 1959. Entertainingly written pertinent refutations.

## D. Illustrative Lesson Plans

The following examples of lesson plans have been selected to show specific objectives, uses of instructional materials, and procedures that were employed in experimental versions of the course on Asia. The first, used with section II.E.1. of the outline on China as a model for 18th century Europe, provides an exercise for dealing with historical materials. The second, used with section III.B. on modern China, provides an elementary exercise in the development and application of models such as would be used by a political scientist. The third, used in slightly different forms in sections I.C.4. (problems of change) and IV (what role for the U.S.), was used primarily to develop a sense of involvement on the part of the students with world problems. Its success is indicated by the students applying it to two of their own problems on which choices had to be made: purchase of new choir robes from student funds, and cutting school for a day to participate in a civil rights demonstration.

### Illustrative Lesson Plan 1: Use of Historical Materials

### CHINA: MODEL FOR AN ENLIGHTENED EUROPE

A Six-Day Unit (maximum); with able students, can be cut to two days by assigning reading and writing as homework.

OBJECTIVES

Content:

1. Awareness of the influence of China on 18th century Europe -- artistic, intellectual, political -- in creating our modern Western culture.

2. Knowledge of the process of cultural diffusion in historical times.

3. Concepts and principles of intercultural contact.
    a. Isolation inhibits cultural change and growth.
    b. People accept strangers most readily when their behavior conforms to popular ideals.
    c. People are willing to learn from others who have comparable value systems.
    d. In the absence of overwhelming evidence to the contrary, people assume other peoples' views to be like their own (note pictures of Chinese scenes drawn in Europe).
    e. Changes in the economic system influence the value system (note sudden loss of interest in Confucian values with the introduction of industrialization at the time of the French Revolution).
    f. Changes resulting from cultural diffusion are as often by-products of war and commercial enterprise as they are deliberate innovations.

g. Unequal exchange between two cultures is not necessarily a process of flow from "high" to "low" culture, but may indeed be the reverse (cf. the Teutonization of Roman institutions that began with Vandals sack of Rome*), and in times of peace may be a function of interest, emotional appeal and national policy (cf. the Iron Curtain in our own times).

Skills:

1. Inquiry
    a. Why were Europeans fascinated by China in the 17th and 18th centuries?
    b. Why were French cultural and intellectual leaders particularly interested?
    c. Why did interest decline abruptly with the French Revolution?
    d. Were there any lasting influences?
    e. Why is this interest and influence ignored in American world history textbooks?

2. Recall
    a. Confucian principles (possibly studied earlier in a unit comparing Greek-Hebrew-Indian-Chinese value systems) relevant to 18th century European secularism.
    b. Jesuit characteristics that might gain entry for the priests into the Chinese court (from a unit on Reformation and Counter-Reformation).
    c. Europe's economy, still basically agrarian, that made the Chinese system seem relevant.

3. Comprehension and translation: finding and listing the characteristics of China that seemed significant to Europeans in a Jesuit description of China written in 1590 (factual information is presented quite directly, but in an unfamiliar style and with unexpected spelling).

4. Analysis
    a. Discovery of comparable and contrasting elements in Confucian Chinese and 18th century European cultures (recall, comprehension and analysis to be applied to questions listed under "Inquiry").
    b. Introduction to methodical analysis of pictorial material as a source of information about cultures and cultural bias of the artist.

5. Expression
    a. Vocabulary expansion through new applications of familiar words and learning new terms and their meanings.
    b. Practice in verbal and written communication.

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* Note Tacitus' description of the Germans.

6. Social
    a. Practice in attentive listening to others.
    b. Experience in cooperative group problem solving.

Attitudes:

1. Awareness of cultural differences in aesthetic and cultural norms.

2. Acceptance of values of other cultures as valid in their own contexts.

3. Appreciation of the enrichment of a culture by its contacts with another.

MATERIALS NEEDED

1. Written materials for each student
    a. Characteristics of the Enlightenment, from Life's Picture History of Western Man (original or simplified versions).
    b. A Jesuit Description of China, 1590 - for regular students one of six readings together with appropriate instructions; for slow students a copy each of Reading Four.
    c. Note on agriculture from DuHalde's Description de l'empire de la China.
    d. Poem, "Of Taste," by James Cawthorne.
    e. Chart of Chinese products and technological innovations introduced into the West from Bodde's China's Gifts to the West.
    f. Map and study sheet, regular or slow version.
    g. Crossword puzzle, regular or slow version.
    h. See "Notes on further reading" for additional material.

2. Visual aids
    a. Wall map of Eurasian continent, showing trade and land routes between Europe and China.
    b. Pictures and artifacts: 18th century European concepts compared with the Chinese reality. For example, "The Imperial Spring Plowing Ceremony" (frontispiece in Rowbotham's Missionary and Mandarin) and "The House of Confucius" (Reichwein's China and Europe, p. 65), willow pattern plates, Chinese Chippendale furniture, the pagoda in Kew Gardens, etc.
    c. Film (optional or for slow students). "What Is China," Motion Picture Association of America, 22 min., B and W sound, 1948. Simplified overview of pre-Communist mainland China. Stresses ancient civilization, population, contributions and national traits.

PROCEDURE

Day Before:

During the last ten minutes of period, ask class to consider and suggest how an historical period can best be understood. What do you have to know about a period in history to understand it? To compare it with other periods? What ways might you use to organize facts and ideas about a period in time to make it meaningful?

Receive all suggestions, list them on the board. Then, with aid of class, simplify and organize them under headings (For example, Political Power, Values, Economic Development).

First Day:

Distribute reading on the Enlightenment. Have class read aloud, calling on each other in turn, alternating boy, girl, boy, girl. Note words that are difficult for use later.

Show samples to class of: court and merchant paintings, Louis XIV portrait of a Blue Stocking, 18th century ships, flying shuttle, spinning jenny, etc. (Textbook as well as library may contain useful illustrations.)

Point out Bill of Rights and Declaration of Rights of Man which you have previously posted on bulletin board. Assist class in recalling the values expressed in these documents, considered to be the political fruition of their historical age. Ask class: according to the model we developed yesterday, how can we describe the Enlightenment in Europe, its important characteristics. Develop from their suggestions the pictorial model Characteristics of 18th Century Europe as suggested in this booklet.

Have students copy in their notebooks or summarize in a paragraph in their notebooks. Offer extra credit for enlargement or refinements suitable for bulletin board display, or to add to your classroom timeline border.

List the new or difficult words on the blackboard, assigning as homework a paragraph to be handed in, using such words as:

skepticism
secular
aristocracy
middle class

bureaucrat
utilitarian
theology

Second Day:

Have one or two students read their paragraphs aloud, with appropriate comments; collect.

Receive and comment on any extra-credit charts for bulletin board; post.

Distribute readings for "A Jesuit Description of China, 1590" and give them appropriate instructions. Organize class into groups. Allow 20-25 minutes for them to organize, prepare answers and reports to class.

Begin reports, student audience taking notes in their notebooks.

SLOW:

The Jesuit material is difficult, and therefore a variation is suggested for students with reading difficulties, after the paragraphs are read and collected.

Distribute crossword puzzle, "The Eighteenth Century: Age of Enlightenment," and allow students about 15-20 minutes to work on it, open book. Have them exchange papers while you go over it, supplying only the words needed. Have students grade each other's papers, according to a scale based on both supplying the needed word and spelling it correctly. Collect.

Distribute Reading Four to each student. Read it aloud, students following at their seats. Discuss content with class, and list on board points for them to copy in their notebooks under such a heading as: How strong is the nation of China? How does it keep order?

Offer additional readings to students for extra-credit oral reports to be given the following day.

Third Day:

Finish oral reports or hear group reports. (Optional: Show film, What Is China?, especially if no reports are to be heard in slow class.)

Show class slides or, using overhead projector, the examples Fig. 1-9 in this booklet, discussing with class as suggested in teachers' notes.

Fourth Day:

Distribute readings, Cawthorne and Du Halde. Have class read aloud, taking turns, and discuss. Develop on blackboard a list of characteristics of Confucian China that appealed to Europeans, classifying where possible. (See Confucian China's Appeal, notes to teacher.)

Ask class if the model developed on the first day is still adequate. Explore social class structure in France and Confucian China with them, using blackboard, and extend according to their interest and knowledge. See Model of the Ideal Society: East and West, Old and New.

Distribute Bodde list. Read and discuss. Ask class: How equal was the exchange between East and West? Offer extra credit for research or oral reports for more information on how specific products reached the West. Have students write a paragraph in their notebooks, describing the interchange between China and the West.

Fifth Day:

Hear any oral reports or, if not done previously see film What Is China?

Distribute map exercise, to be worked on in class. If necessary, this can be completed for homework. Instruct class on principles of correct map making, as required.

Sixth Day:

Collect homework and hear any oral reports remaining.

## REVIEW FOR TEST

Distribute crossword puzzle to regular students. Allow 10 minutes open book. Give needed answers quickly and answer any other questions.

Give slow students 5 minutes, using their notes, to make up three short-answer questions and answers on the material to quiz each other, girls on how China and 18th century Europe are alike, boys on how China and 18th century Europe are different. Collect and administer, with three boys nominated by the boys and three girls nominated by the girls, giving boys questions to girls and vice versa, until the champion is established.

TEST:

Using slide or opaque projector, Figure 11, all classes, have students identify the authors of the painting and support their analysis.

Slow students: Give objective questions and a choice of one of two short-answer questions.

Regular students: Give objective questions and a choice of two of several short-answer questions.

For students who finish early, give rebus puzzle. (Be sure to give this to rest of class on following day, and see if the class can get all the answers without your help.)

TEACHER'S EVALUATION

Immediately after the unit or lessons have been taught, jot down in the blank pages of this booklet your immediate impression of success and notes of needed changes. Feel free to modify or change these materials at will and let us hear from you concerning your results and suggestions.

## Illustrative Lesson Plan 2: Use of Social Science Materials

### POLITICAL DEVELOPMENT IN ASIA: THE CHINESE EXAMPLE

A sample lesson plan organized as a five-day unit (may be reduced to three days for students familiar with outlining and use of the library)

(Based on: Curriculum Bulletin, Political Development in Asia: The Chinese Example by James Townsend) Bulletin No. 4, Berkeley: Asian Studies Curriculum Project, 1965, 15 pp.

OBJECTIVES

Content:

1. Awareness of varieties of Communism.
2. Awareness of problems faced by any political regime.
3. Understanding of how political change has taken place in China.
4. Development of a model from the Chinese example that may be used in studying political change in other countries.

Skills:

1. Reading analytically to identify key factors in political change.

2. Outlining for extraction of main ideas (Slow classes: organizing information topically).

3. Utilizing library indices to find current sources of information.

4. Vocabulary development as a tool for conceptualization and as an aid to spoken and written expression.

Attitudes:

1. Maintenance of rational objectivity while studying controversial subjects.

## MATERIALS NEEDED

1. A copy of Townsend, Political Developments in Asia: The Chinese Example for each student OR, for slow students, the simplified version How Important Is the Present Chinese Government To Its Asian Neighbors and To The World?

2. Large wall map of East Asia (not mandatory, but useful for visual focus).

3. For slow students, a copy for each of Studysheet: How Important Is The Present Chinese Government to Its Asian Neighbors and to the World?

4. A copy for each student of each of the following: How To Use The Readers' Guide To Periodical Literature, a list of magazines in your high school library indexed in the Readers' Guide, Studysheet, Readers' Guide to Periodical Literature, two copies for each student of Magazine Reading Report (For slow students, one magazine report form.)

5. A copy for each student of Life editorial, "Hopeful Shift In Our China Policy" (any newspaper or magazine editorial or short article that takes a positive stand, pro or con, may be substituted).

6. As many as possible of Townsend's list of related readings for verification of disputed points. (Use of these and other supplementary materials will depend on time alloted to the unit and ability level of the students.)

PROCEDURE: (Assuming five day unit) Adapt and modify the following to fit your style of teaching and capability of students.

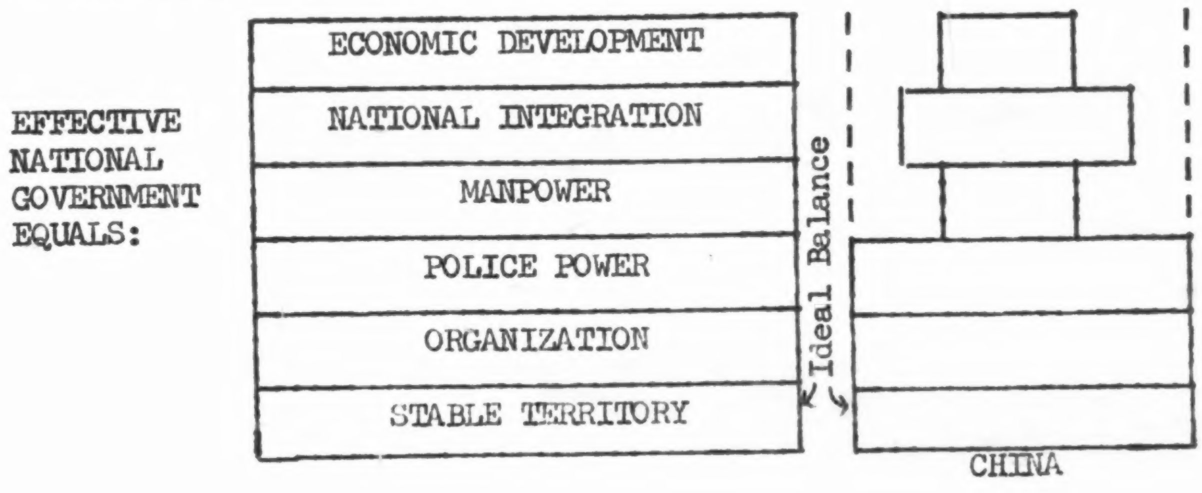
1. Opener (first day): Where has Communism made the greatest changes in your own lifetime? In what part of the world does Communism seem most active? What are the problems of political development in any country, Communist or non-Communist? What must be achieved if there is to be a strong, modern state? What have been the accomplishments of the U.S. that seem basic to its strength and stability? (Accept all answers with approval for their being volunteered; write them on the chalkboard.).

2. Distribute Townsend's paper in whichever version is appropriate for your class, calling attention to it as a model of organization, and therefore useful for an exercise in taking notes in preparation for discussion. Regular classes: Outline or take notes on one side of paper only. Slow classes: fill in answers to questions on studysheet.

3. Assignment: Students who finish outlining the Townsend paper can consult or take home supplementary materials from the classroom library (Sec 3-f above). Others will be expected to finish their outlines or studysheets before the next class meeting.

4. Discussion (second day): Have all students work from notes, not from Townsend's paper. Direct them to use the blank pages facing their outline or notes or back of the studysheet for notes on new materials and insights that develop during the discussion. Have students compare Townsend's four key problems with the list on the board. Is Townsend's list inclusive enough? How well has China's Communist regime solved the problems? What is the evidence?

5. Model for effective government: Summarize with students the factors for effective government in the modern world, using their suggestions on classification and organization. Develop a model, such as the one here, which is acceptable based on the evidence:



6. Extension: Can these same concepts be extended to other Asian countries: Vietnam? Indonesia? India? Do these concepts satisfactorily explain U.S. stability and strength? Why do you think Townsend excludes Japan from consideration? Is the committed elite of Chinese Communism comparable to the committed elite of the bureaucracy under the Chinese empire?

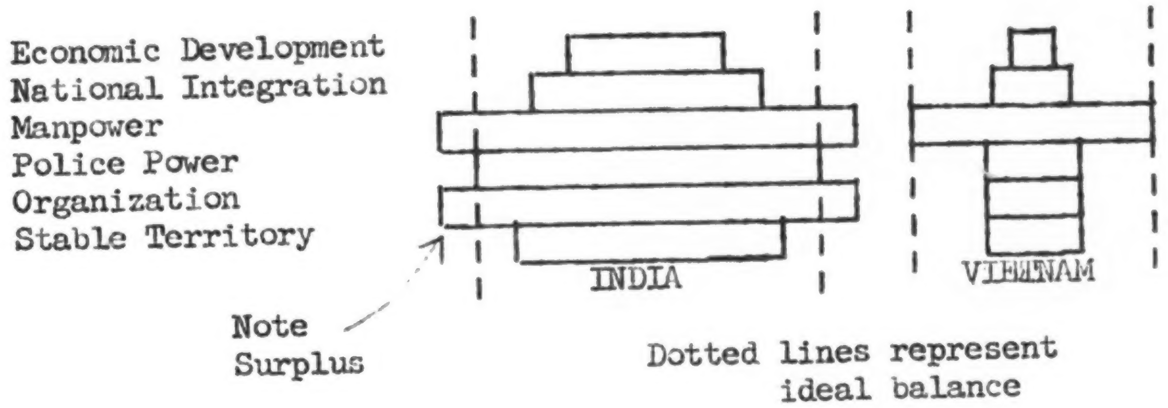
7. Summary: As a conclusion to the discussion, ask students on the basis of their outlines and notes to summarize in their own words the main points that have emerged thus far, in a paragraph at the end of their outline or on the back of their studysheet. For example: the political development of a nation is related to its ability to establish effective government, develop a committed elite, achieve national integration and promote economic development. OR, Asian countries like India and China face special problems in achieving stable national government, since the former lacks a common national language and has not streamlined government decision-making and the latter has sacrificed economic development and lacks sufficient committed trained persons for the government's work.

8. Feedback: Have several students read their summaries aloud to the class.

9. Discovery (third day): Meet students in library (be sure to prearrange this with librarian. Slow classes may work best in the regular classroom if you can arrange to borrow a supply of recent Readers' Guides from the library.) Distribute Studysheet, Readers' Guide To Periodical Literature and make certain that each student, or pair of students, has a copy of the Readers' Guide. Briefly explain that this is an index aid to locating magazine articles on certain subjects. Distribute How To Use The Readers' Guide To Periodical Literature, and the list of indexed magazines in your high school library. Start students working on studysheet, checking each as it is completed. Supply students with magazine report forms as needed and have them check out articles they have found related to the topic, assisting the librarian as needed.

10. Assignment: One or two magazine reading reports due the following day, depending on class level.

11. Extension (Cont.): Testing The Model (fourth day): Ask class for evidence supporting or disconfirming the model based on the Townsend paper. Students may volunteer individually or call on each other in turn. Revise the model if necessary. Students who have read about other Asian countries may be asked to suggest an expression of the model related to their country as:



Note
Surplus

Dotted lines represent
ideal balance

12. **Review:** Vocabulary puzzle sheets are distributed to each student. He may refer to his notes and the texts if necessary. Be sure to give the key, preferably working the puzzle with the class on the blackboard before the end of the hour.

13. **Evaluation** (fifth day): Regular classes: Distribute copy of *Life* editorial and ask class to write individual essays supporting or opposing the point of view expressed in view of what they have learned about problems of establishing stable government in Asia in their reading. Remind them to organize their thoughts, with an introductory paragraph stating their position and a concluding paragraph summarizing what they have said, and to support their statements with the evidence they have found. Slow classes: This same exercise, on an openbook basis may be suitable. Or, brief essay questions (See section on Evaluation) may be used. After students finish, supply each a copy of the *Life* editorial, ask them to review it in terms of what they have learned, determine if they agree or disagree and why. Use the last fifteen minutes of the hour to discuss with students the question of what our policy toward Red China ought to be. Should we reverse our position about her admission to the UN? Should we cultivate her as a customer for our goods and offer ourselves as a resource for technical aid? What effect would a "softened" policy toward Red China have on our relations with Chiang Kai-Shek's government in Taiwan? On our involvement in the Vietnamese war?

TEACHER'S EVALUATION: (immediate impression of success of the lesson; brief note of needed changes.)

## Illustrative Lesson Plan 3: Analyzing a Public Problem

Students frequently have difficulty selecting and organizing the variables involved in analyzing a public problem or predicting the outcome of an action or announcement of action (note that action is not necessarily hostile -- it might be a plan of industrial development, population control, etc.). The following is a possible scheme of identification and analysis of relevant elements. It can be used with anything from local bond issues to international relations. It is particularly useful if the problem has generated strong emotional attitudes.

1. Identification of a problem:
    a. Does the news story suggest that there will be more stories or further developments?
    b. What is the location of the problem? In an area of frequent or continuing problems?
    c. Is the problem internal or international?
    d. Is it probably short-term or long-term? (example of short-term: water-shortage solved by building a dam; long-term: conflicting value-systems of adjacent peoples, such as Arabs-Israeli).

2. Power variables:
    a. Has the state (or other activist or decision-making body) the resources to carry out its plan? the military or police forces? support of the people?
    b. Are the resources mobilized?
    c. Do other states or groups have interests that would lead them to oppose the plan?

3. Economic variables:
    a. What is the cost?
    b. How will the cost be met?
    c. If the plan is innovative, what will be the effect on the traditional economy? on other sectors of the economy?
    d. Who will benefit? in the short run? in the long run?

4. Value-system variables:
    a. Is the choice of action compatible with popular beliefs and traditions? will most of the people want to support it?
    b. Is the choice compatible with the development of democratic policy and participation?
    c. Is the choice likely to be approved by other nations?
    d. Is there precedent for the action?

5. "Wild" variables:
    a. Who are the leaders (personalities such as those of de Gaulle and Mao Tse-tung can have great influence)?

b. Are there special antagonisms involved (Arab-Israeli, Indian-Pakistani, etc.)?
c. Are there circumstances unique to this location and time?

A procedure for using this scheme or classification might include:

1. Assignment: everyone is to bring in a news clipping of a problem (recognition of Red China, Vietnam policy, etc.) on which he has answered the identification questions.

2. Vote: after elimination of duplicates, the students vote on the problem to be analyzed. It is important that the vote not be guided by the teacher.

3. Research: divide the class into four groups, one each for power, economic, value, and wild variables. Using classroom or library materials, look for (a) opinions of authorities, noting particularly their contradictions of each other, (b) historical precedents, and (c) fact data (size of population, GNP, etc.). Extent and depth of research will depend, of course, on ability of students, materials available, and time allotment.

4. Report/discussion: group chairman report findings to class. Students take notes and use their notes to discuss the validity of the findings. Discussion will bring out additional points to be noted.

5. Written conclusion or prediction: from his notes, each student writes a short (1-2 pages) analysis, hypothesis, or prediction, selecting only those data he considers most relevant or significant. These should be kept on file.

6. Follow-up: depending on the problem, when either resolution, decision, or significant change appears in the press, return students' papers to them for comment on their own analysis. This can be followed by an evaluative discussion session focussed on the effectiveness of application of analytical procedures.

# CHAPTER VII

## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter is divided into three parts. The first is a summary of project activities. The purpose of this section is to give a concise review of the problem, objectives, procedures, materials and their assessment, and dissemination. The second part consists of recommendations related to the operation of curriculum development projects that are set up to produce instructional materials. The purpose of this section is to share the experience gained in this project with the hope that it will be useful to others. The third part includes recommendations for future activities. The purpose of this section is to indicate needs that continue to exist in the area of instructional materials on Asian cultures.

### A. Summary

#### The Problem

This project was designed to improve instruction on Asian countries as an integral part of the social studies program in elementary and secondary schools. Concepts, main ideas, and themes from studies completed by Asian specialists were used as the basis for planning. Points of view, objectives, patterns of organization, and principles of instruction for including Asian studies were reviewed critically, and used to guide project activities.

#### Objectives

The specific objectives of the project were to prepare guidelines for including Asian studies in the curriculum, to identify materials for inclusion in bibliographies, to prepare units of instruction, and to propose an elective course on Asian cultures for use in high schools.

#### Procedures

This project was set up under the general direction of a planning committee. Members of the planning committee had served on a special committee that was set up to provide teacher education programs on East Asia at the University of California. Experience gained over the eight years preceding initiation of this project was drawn upon and used to launch project activities. Advisory assistance was provided by a committee of school personnel whose members were actively involved in curriculum development or classroom teaching. Project activities were managed by a staff that included a director, two assistant directors, consultants, research assistants, workshop participants, unit writers, classroom teachers, and secretarial personnel.

The procedures employed to prepare instructional materials included those phases of curriculum development related to the preparation of guidelines, units, and courses. Objectives were identified and used as a basis for selecting content, topics, themes, and inquiry processes to be included in instructional materials. Background papers on Asian cultures, guidelines for including Asian studies in the curriculum, and directions for preparing units of instruction were designed and used to guide the preparation of materials. Materials were reviewed by specialists, revised as needed, and evaluated by means of tryouts in the classroom. Feedback from teachers and students was used to revise materials which were disseminated nationally after revisions had been completed.

## Project Materials

The output of the project included background papers, guidelines for planning instruction on Asia, bibliographies related to units of instruction, units for use in elementary school and secondary schools, and a proposal for an elective high school course.

Background papers included material on political development in China, Japan, India and Indonesia, strategies and propaganda devices of Communist China, modernization in China, Japan and India, periodization in Asian history, concepts and content in Asian studies, treatment of Asia in textbooks, and Asia in the world history course.

Units of instruction for use in elementary schools were prepared to provide instruction in primary and intermediate grades. A unit on homes and families in India and a unit on homes and families in China were developed for use in grade I. A unit on Japan for use in middle grades was prepared and tried out in grade IV.

Major emphasis was given to the preparation of units of instruction for use in secondary schools. The units were designed for use in world geography, world history, and special courses on Asia. The units varied from 40 to 120 pages in length.

Units with a geographic emphasis were designed for the study of Asia, China, Japan, South Asia, Southeast Asia, the importance of water in Asia, cultural geography of East Asia, and cultural geography of South Asia.

Units with an emphasis on humanistic and philosophic-religious aspects of Asian cultures were devised for the study of Hinduism, Buddhism, Taoism, Confucian concepts, conflicting values in Asian and Western civilization, and the humanist way to government.

Units with an emphasis on social and cultural features of Asian societies were prepared for the study of the role of women, foreign affairs, science and society in China, law in traditional China, cultural differences and similarities, Asia and food, three Asian cities, and China's impact on Europe.

Units with an emphasis on the arts and literature were prepared for the study of Chinese writing, Chinese literature, Chinese painting, stories from Bengal, and classical Chinese novels.

Units with an emphasis on political developments and processes were prepared for the study of the United States and China, Mao Tse-tung, leaders of new nations, communist strategies in Southeast Asia, challenges to Indian democracy, political change in China, and government in China and Japan.

Units with an emphasis on historical themes and topics were prepared for the study of origins of the Chinese, the communist revolution, imperialism and response, the agrarian revolution in China, and Chinese historiography.

A high school course on Asian cultures was designed and tried out by a specialist on Asia who was one of the assistant directors of the project. The course included themes, topics, and materials related to the following: lands and peoples of Asia, preindustrial life, folk and elite groups, problems of change; forces of history and tradition, early civilizations, comparative study of Rome, India, and China, political uses of religion and philosophy, Asian conquest, Asia during European expansion; independent nations of Asia, Japan, China, India, Southeast Asia; and role of the United States, political, economic, cultural, military, critical problems.

## Assessment of Materials

The primary means of assessment of materials was evaluation by classroom teachers. Ratings and suggestions for improvement were obtained from teachers who used the materials in classes made up of the typical range of students.

Generally positive responses were given to the primary units and the intermediate unit. These were designed to serve as resource units which permitted a high degree of flexibility of use.

Most of the secondary units were given ratings of average or above average on criteria related to usefulness, difficulty, appropriateness, interest, communication, content, impact, motivation, discussion, and introduction. Ratings were made on a scale that ranged from 1 for excellent to 7 for poor or inadequate. Units with high ratings were analyzed in juxtaposition to those units with lower ratings in order to determine the elements of successful unit construction.

The content, conceptual level and format of the secondary unit materials and the resulting teacher's role were determined in response to specific process, subject, inquiry and value objectives. Findings resulting from the use of the secondary units with approximately twenty public and private school teachers and one thousand students are as follows:

1. Content Factors

The content should reflect the overall objectives of the program. The need for inquiry experience, process skill training, etc. should naturally affect the topics and subjects to be considered. However, the attention to a variety of objectives does not mean that there should be no specific content objectives. There would be no particular reason to teach an Asian program if inquiry or process skills were the sole purpose for developing such a program. The Asian program should be more than a vehicle for the teaching of "thinking skills." Asia and Asian life has much to offer the American student if for no other reason than to provide him with a broader perspective of the world in which he lives.

a. Cognitive Elements The student should be allowed to acquire knowledge about Asia which should lead to meaningful insights concerning the global human experience. Asia provides a source of human experiences which has proven extremely valuable in most consideration. The student should be allowed to escape the restrictive traditional coverage which stresses historical, political, economic and military concerns.

The student should be allowed to learn about the processes of various forms of inquiry in addition to the acquisition of subject knowledge. He should learn to cope with the problems, issues and concerns of Asia in a reasonable fashion by being able to apply what he has learned through the processes of synthesizing and evaluating.

b. Affective Elements The student should be allowed to develop attitudes and values concerning the people of Asia. "Desire to learn more about Asia," "Appreciation of Asian artistic, spiritual, and intellectual contributions," "Concern for America's relationship with Asian countries," are typical affective objectives which should be incorporated into the objectives of the program.

c. Process Elements The student should be allowed to inquire into various Asian topics, problems, and issues preparatory to his development of conclusions, generalizations and evaluations. As it was found that students were often unable to cope with inquiry tasks effectively, a variety of inquiry experiences should be instructed in future programs. The result of stressing inquiry opportunities along with certain topic and subject objectives tended to relegate the memorization of facts, concepts, and generalizations to a rather insignificant role. The use of inquiry questions proved to be the heart of the Asian Studies secondary program and the key to the general success of the units when students and teachers were able to engage in a true dialogue. This use of questions also helped students in their search for "reasonable answers" related to the issues, problems, and episodes embraced by the units.

d. Relevance Elements. The student should feel that his intellectual pursuit is a meaningful one. He should feel that in some way what he is learning is important and useful. Obviously it is extremely difficult to determine precisely what is or is not important, but it became obvious that the student must somehow feel that what he is doing is of value to himself. When school materials or the social studies classes become part of a meaningless ritual of learning, curiosity, concern, and motivation, all necessary ingredients of a successful program, are seriously diminished. There should be a conscious effort to select material for student considerations which is recognized by students as exciting, significant and somehow important. To ignore the student's perception of the subject matter in order to comply with traditional scholarly "coverage" is generally a serious error. To provide a superficial confrontation in which a lead article or statement is designed to capture the student's interest, to "hook him," is usually ineffective. The entire unit must consistently involve the student.

e. Organizing Elements The student should be allowed a reasonable variation in the materials he encounters over a particular period of time. Encountering the same style of writing, the same general tasks of writing, discussing, viewing, etc. usually results in a diminishing curve of productivity. The student should feel that the new intellectual challenge he faces is somehow truly new and different, and that the materials are somehow different from before. There is no necessity for stressing constant change, but a reasonable variation in the materials and approach is usually wise. Discussions may dominate one class period while reading a research may dominate the next. A necessary lecture may precede several days of classroom dialogue. A rigid ritual should be avoided.

## 2. Conceptual Level

The student should not be subjected to reading materials which are consistently too difficult to comprehend. An excessively difficult collection of readings, for example, tends to discourage the student from actively applying himself to the various intellectual tasks presented and tends to inhibit curiosity. While the reading level may be a critical factor, the student should, however, be allowed to grapple with complex and often sophisticated issues, problems and episodes. High school students are usually capable of considering extremely intricate and challenging subjects such as "Buddhism" and "Hinduism" when the written or audio-visual communication is designed for average high school students. While there should be a conscious adjustment of the level of reading, there should be few conceptual limits related to the choice of subjects to be considered. Obviously, motivational factors affect the student's response to the materials presented, but the level of conceptual difficulty should not affect motivation appreciably.

## 3. Role of the Teacher

The teacher should not be removed from the process of student learning. That is, the program should not be constructed in a "teacher proof" manner whereby the teacher contributes little of himself to the classroom experience.

The need for meaningful inquiry in the classroom demands that the teacher be the creator of productive classroom dialogue, the guardian of logic, and the inspirator for future intellectual pursuit. The teacher must be a co-learner in the sense that he is much more than a provider of facts, or a director of classroom discussion. The teacher must elicit ideas and insights; he must assist the student to arrive at his own conclusions and generalizations; he must cease to be the single source of truth in the classroom. To teach students how to grapple reasonably with the problems, issues, and concerns of Asian affairs is obviously difficult and complex. However, if the teacher is to help the student to inquire in an Asian course, he must create a respect for logic, a working knowledge of analytical tools, an openness to ideas, a sense of focus, a sense of excitement about the unknown, a desire to consider the unanswerable, and a desire to cope with the problems, issues and concerns of Asia. The teacher must not exclusively dedicate himself to the "filling up" of students with "facts;" he must dedicate himself to the task of encouraging students to synthesize these "facts" into more significant and meaningful patterns.

4. Format Design

Any program to be realized should extend beyond "advice to the teacher" in the form of bibliographies or guides. It was clearly indicated that secondary teachers emphatically demand that student materials be made available. It was further indicated that the materials must be supplied in sufficient quantity for immediate classroom use and that they be supplied in usable form.

a. Instructions assisting the teachers in the use of the student materials should clearly state the goals, and objectives of the particular units to be used. The purpose of each unit, section, chapter, or reading should be clearly communicated to the classroom teacher. The necessary teacher's directions or guides should not be separated physically from the student materials. The teacher should have the opportunity to observe the student materials vis a vis the directions for teaching. The teacher instructions should be considered as inextricably bound up with the student materials particularly where a classroom dialogue is an important aspect of the program.

b. Each unit should seldom be considered for a period longer than four or five days. Normally an average of ten to twelve pages of expository or primary source reading per day tended to be a reasonable assignment for high school students. Therefore the most successful units tended to be approximately 50 pages in length. Reiterating subtle points or laboring over previously considered issues proved extremely harmful. Extremely long units or excess of 100 pages tended to fall into this same category.

c. The reading materials were most effectively presented when $8\frac{1}{2}$" x 11" pages were utilized. Relatively small booklets tended to be less well received by students.

d. While a variation in subjects and inquiry tasks seemed necessary the need for various audio-visual materials was not made clear. It seems that various media other than reading materials are quite worthwhile if they are an integral part of the unit. If the slides, motion picture films, overhead transparencies etc. are merely to supplement a unit then their value seems severely limited. There should be a definite and specific need for a particular audio-visual item before it is incorporated into a program or a unit.

Test data were collected on the elementary school unit on Japan and the secondary units on The Chinese Revolution, Hinduism, Role of Women in Asia, Mao Tse-tung, The Past Made to Order, A Study of Conflicting Values, Modernization, Asian Conquest of Asians. In addition an analysis of data was made to determine if students' opinions or attitudes were related to the teaching approach which was used.

Test data were reviewed to identify clues for improving the elementary units. Clues for improving the unit on Japan were related to identification of materials on an easier reading level, development of difficult concepts, and location of more effective instructional resources. Clues for improving secondary units were related to identification of readings on an easier level of difficulty, development of concepts, revision of questions to guide study, and substitution of readings. Test data were not so useful as a source of information for revising the units as were data obtained from comments, suggestions, and ratings made by tryout teachers.

Test data on affective measures revealed no difference between students who had questions on low versus high levels of cognition.

## Dissemination of Materials

Materials were disseminated at cost as rapidly as they could be revised, edited, and prepared for distribution. A list of available materials was distributed to approximately 3300 individuals, libraries, and school systems. Included were all individuals who had made inquiries regarding project activities.

The background papers that were disseminated included those on political development in Asian countries, modernization, periodization, concepts in Asian studies, treatment of Asia in textbooks, and Asia in the world history course.

Units distributed included those on Japan, geography of Asia, geography of selected Asian countries, readings on selected themes, role of women, and Mao Tse-tung, China's impact on Europe, government in China and Japan, and political development in China.

Future plans for dissemination following termination of the project include the distribution of the final report, publication of selected readings on Asia in the twentieth century, and publication of selected units for use in secondary school courses.

## B. Conclusions and Recommendations

Conclusions and recommendations based on experience gained in this project are presented in this section. Because of the ongoing nature of curriculum development, it is believed that knowledge gained of the curriculum development process may in the long run be more useful than the materials produced in the project. In this section, therefore, attention is given to conclusions and recommendations that may be helpful to others who are interested in preparing instructional materials for use in the social studies.

The conclusions and recommendations that follow are presented in terms of initial planning, involvement of scholars and school personnel, tryout and revision of materials, and evaluation of outcomes of instruction. Although some recommendations may not be applicable in other situations, an effort has been made to formulate recommendations that seem to be widely useful in developing new instructional materials.

### Initial Planning

Initial planning is without doubt a most critical phase of materials development. Consideration must be given to the personnel of planning groups, goals to be attained, developmental procedures, assessment procedures, staffing, and relationships with cooperating schools. High priority should be given to the involvement of specialists in history, geography, political science, other disciplines, and area studies in extended work sessions with teachers and curriculum workers. Special efforts should be made in the work sessions to go beyond the identification of concepts, themes and other substantive components of curriculum planning to specific topics, issues, and problems to include in units of instruction. It was found in this project that the contributions of planning groups were most effective when directly related to topics and problems of concern to unit writers and workshop participants. The transfer of key concepts and other ideas was not so effective when presented as a general summary.

A critical problem is that of interrelating concepts and main ideas, processes of inquiry, and topics selected for study. Efforts should be made to go beyond the identification of concepts and inquiry processes to the outlining of ways in which they can be applied to specific topics in units of instruction. If these three components -- substantive, processual, and topical -- are linked together early in the program both quality and efficiency of production should be enhanced. The problem of linking these three components was not solved to the complete satisfaction of the project staff. It will be given detailed attention in followup activities during the coming year.

The target outcomes of initial planning should include several other components that were found to be quite useful:

1. A statement of core objectives should be prepared to clarify points of view and give direction to the preparation of materials. Examples of how core objectives can be translated into instructional objectives should also be prepared for use in materials development activities.

2. Specific guidelines for preparing and organizing units of instruction or courses should be developed for use by unit writers, workshop participants, and the project staff. The guidelines used in this project proved to be effective in facilitating unit production.

3. Principles, procedures, and policies for the tryout of materials should be clarified. Misunderstandings on the part of school personnel, unit writers, and others involved in project activities can be avoided if policies and procedures are clear.

4. Working procedures for future activities should be defined so that the roles and responsibilities of all individuals involved in project activities are understood.

5. Systematic attention should be given to the identification of different types of instructional media that are to be developed. Interviews of school personnel as well as specialists might well be used along with questionnaires to identify useful and needed items. A survey of problems and difficulties of students, teachers, and curriculum workers in the area under study and development should be made a part of this phase of program development.

6. Consideration might well be given to a systems approach to the development of materials. Particular attention should be given to roles of individuals and groups, a schedule of developmental, tryout, assessment, revision and dissemination activities, input and feedback activities, and related components. Utilization of the services of a systems specialist should result in more effective production of materials. It is believed that this project could have been even more productive than it was if the assistance of a systems specialist had been obtained.

7. Initial planning should be culminated by a critical review of all segments of the proposed program of development by the planning group. The purposes should be to make final decisions on materials to develop, procedures to use in developing materials, and the selection of a staff to carry out project activities. In case of viable alternatives, priorities should be set in terms of time, budgetary and other limitations.

## Involvement of Scholars and Professional Educators

The vast domain of knowledge that is represented by the social studies is so comprehensive that a large team of scholars is needed to deal with the many components that must be included. In addition to a planning and advisory group of scholars from such disciplines as history, economics, and political science, provisions should be made for direct access to specialists on political, economic, and cultural aspects of life in particular countries. For example, when comparative units are being designed to give a holistic or comprehensive view of a selected area, the services of area studies specialists should be available. And when particular economic, political, or cultural aspects of a society are under consideration, appropriate specialists should be consulted. Specific conclusions and recommendations are as follows:

1. Scholars and professional educators should be involved in a continuing relationship that begins with initial planning and carried on through to the revision of units of instruction.

2. Efforts should be made to get scholars to engage in classroom visitation so that they can get a firsthand view of problems, difficulties, responses, and preferences of both students and teachers.

3. Opportunities should be provided for the writers of materials and the project staff to confer with scholars as special needs arise.

## Involvement of School Personnel

The success of any developmental program is ultimately determined by teachers and curriculum specialists. The design of units and courses, teaching styles and strategies, and approaches to student evaluation that include both cognitive and substantive affective dimensions must be acceptable and forward looking. Workshops, conferences, and other activities should be planned and conducted to meet concerns and problems of school personnel as well as to clarify project activities and procedures. Three conclusions can be drawn on the basis of experience in this project:

1. Workshops should be conducted with a focus on the tasks involved in the production and utilization of materials rather than on the analysis and discussion of background information. It was found in this study that the background material became relevant when introduced in the context of units to be constructed.

2. Provision should be made for the continuing utilization of curriculum specialists who are acquainted with new developments as well as traditional approaches to social studies instruction. Acquaintance with both the new and the old is essential to the development of guides which teachers can and will use. In this study, greatest progress was made when new ideas emerging in the social studies were made a part of unit construction in ways that teachers could relate them to past experiences and move ahead with a sense of security.

3. Arrangements should be made for independent unit production by selected teachers as well as for unit production in workshops. It was found in this study that some of the best units were produced by teachers who worked independently after having been introduced to the rationale behind the program.

## Evaluation of Students' Learning

Several problems arose in regard to the evaluation of students' learning. The first was simply the matter of budget. Estimates of a comprehensive program of assessment exceeded the total budget of the project. Other problems arose in connection with the availability or design of instruments to assess various outcomes. In the face of these and related problems, the decision was made to get a sampling of evaluations of selected units. This decision was in keeping with budgetary limitations and did provide the information needed to revise materials. The major recommendations that can be made with reference to the evaluation of project materials are as follows:

1. Provision should be made for systematic ways of obtaining direct feedback from teachers by means of a combination of direct and open-response items. Best results were obtained in this project when a combination of classroom visits, interviews of teachers, and questionnaires including both directive and open-ended statements were used to obtain feedback.

2. A minimum of time should be given to the testing of information gained by students. Both teachers and students resisted this type of evaluation; and where it was done it provided little information of value in revising the units. Far more useful were those tests that assessed key concepts and the ability of students to apply ideas, synthesize information and evaluate evidence.

3. Attention should be given to attitudes, interests, and preferences of students. This type of information proved to be useful in revising materials. That obtained directly from teachers who commented on the responses of students to materials was of greatest usefulness.

## Production of Materials

This is an exciting and creative phase of curriculum development. Ideas formulated in initial planning are put to use in designing materials for both students and teachers. Materials for teachers should reflect the rationale of the program and provide guidance in teaching units of instruction. Materials for students should contribute directly to the attainment of core objectives, fit into ongoing programs of instruction, and be challenging and interesting to both students and teachers. Recommendations for facilitating the production of materials are as follows:

1. Priorities should be set during initial planning, leaving latitude for changing the priorities and considering new proposals as the project moves ahead.

2. A curriculum specialist should be selected to guide the planning of units of instruction and coordinate the production of materials.

3. Workshop participants, special consultants, and research assistants should be selected in light of the priorities.

4. After orientation to the rationale of the program, personnel should be assigned to the production of units of instruction.

5. Working groups made up of a teacher, a specialist, and a research assistant should prepare unit outlines for review by the workshop group or by subgroups within the workshop.

6. Unit plans should be revised after the reviews, and the teacher member of each subgroup should proceed to prepare the unit of instruction. The teacher should confer with the specialist on Asian studies as special problems arise. The assistant should help locate source materials and provide other needed help to the teacher.

7. The curriculum specialist should coordinate unit production to make sure that core objectives, teaching strategies, source materials, and evaluation procedures are appropriately considered by each writer.

8. Each unit should be reviewed by a specialist and a teacher so that revisions can be made before classroom tryout.

### Tryout and Revision of Materials

The tryout and revision of materials should be carried out with teachers who are interested in the program and are willing to give the time and energy that are needed to obtain adequate evaluations. At times workshop participants themselves may serve as tryout teachers for their own units and for the units written by others. At other times it is helpful to have teachers who have not been involved in the project tryout materials. Recommendations and conclusions related to this phase of curriculum development are as follows:

1. Schools should be selected which can provide an adequate sample of students for whom the materials are appropriate. For example, if the materials are designed for general use, obtain a sample of students that includes the range of capabilities and socio-economic backgrounds typically found in schools today.

2. Tryout teachers should be oriented in regard to the procedures that are to be followed during the tryout process and to the feedback devices that are to be used.

3. Provision should be made for firsthand observation by a member of the project staff so that further evidence can be obtained on the reactions of both the teacher and students to the materials as they are used in ongoing instruction.

4. In addition to the collection of questionnaire and test data, interviews should be conducted with teachers and a sampling of students to obtain data on interests, preferences, and other subjective reactions to the materials.

5. Revisions that should be made in the material should be noted and checked with the tryout teacher.

6. The proposed revisions should be reviewed with the unit writer. Comparisons should be made across units to be sure that inconsistencies do not creep into teaching strategies, evaluation procedures, and the overall design of the units.

7. After revisions are completed, provision should be made for further tryout on any questionable changes that have been made.

## Preparation for Publication and Distribution

In order to have an impact on curriculum change it is essential that materials be widely distributed. Preparation of materials for publication and distribution is, therefore, an important activity that should not be passed over lightly. Current interest in new curriculum developments is high and the needs for curriculum improvement are never ending. The following recommendations are made for this terminal phase of materials production:

1. Revisions should be completed as soon as possible so that there will be no delay in preparing final copies for distribution to interested individuals and groups.

2. An up-to-date listing should be maintained of individuals and groups who are interested in the project and desire to obtain materials.

3. Plans should be made for the releasing of materials in segments or blocks so that maximum efficiency can be obtained in handling orders, packaging, billing, and other phases of distribution. For example, background papers, project plans, and other preliminary reports might be included in one release followed by materials for students in a second release.

4. A clear indication should be made of materials which are in the public domain and which are not. For example, materials developed under some federal grants are in the public domain when released while source materials used in instructional material are still under copyright. A useful procedure is to annotate copyrighted materials in copies of student materials that are released.

In-Service Education

Because of budgetary limitations only limited in-service educational activities could be provided in this project. Summer workshops for a small number of school personnel, orientation meetings with tryout teachers, and occasional meetings with interested groups at local, state, and national meetings were within the purview of budget limitations. There are several recommendations, however, which can be made on the basis of experience in this project:

1. Efforts should be made to select personnel for workshops who in turn can work with others "to spread the word." Department heads, curriculum directors, and supervisors, as well as teachers, should be included.

2. Tryout teachers should be encouraged to share materials with others at a time when they are in adequate shape to represent fairly the type of material that is being prepared.

3. Background papers should be made available to school personnel so that they can draw upon them as needed to improve their own understanding.

4. Critically selected background information should be included in teacher's guides that accompany students' materials along with clear instructions for using the materials.

5. Arrangements should be made for the offering of related workshops and courses in departments such as history, political science, economics, and art. If this is done workshop participants can do papers or engage in other studies that are directly related to project activities.

6. Project materials should be made available to special institutes that are set up to deal with areas of study in depth.

7. Efforts should be made to cooperate with individuals in charge of ongoing in-service education programs in school districts. This is probably one of the most effective ways of working with school personnel because it fits in with plans and activities of first importance in a given school system. Workshop participants, specialists, and others associated with a project should be considered as resource personnel when cooperative arrangements are made for in-service activities.

8. Cooperation with teacher education personnel should be used to accomplish the professional development of both beginning teachers and master teachers and to extend the testing and dissemination of materials.

## C. Recommendations for Future Developmental Activities

Many needs for instructional materials were identified which could not be met in this project because of staff, time, budgetary, and other limitations. Efforts to meet them should be met by individuals or small groups while others call for efforts on a larger scale. Some can be handled by college and university teams working with school personnel. All may well be considered by publishing houses that are interested in providing materials for the improvement of Asian studies. The following are indicative of current needs which have been identified during the course of this project.

### Needs For Teacher Background Materials

1. There is need for periodic reports on fundamental aspects of the history, geography, and culture of Asian countries, and how such information may be incorporated in units of instruction. These reports should stress aspects of Asian civilization most directly relevant to instruction in the schools. A collaborative and ongoing effort involving Asian scholars, teachers, and curriculum personnel in charge of in-service education programs should be instituted to meet this need.

2. The bibliographies provided by the Asia Society are quite helpful. This type of material should be updated annually and distributed widely.

3. Quite helpful to teachers and curriculum planners would be an annual reporting of articles and source materials which could be used in units on population problems, role of men and women, and other basic topics. Such reports would help to meet the critical need for source materials which students can handle.

4. Critical need exists for materials that reveal to teachers ways in which inquiry processes can be linked with key concepts and used to investigate problems and topics. If this project were to be replicated, this would be one of the first tasks that would be undertaken.

## Needs For Student Materials

1. Critical needs arose for materials that could be used to meet individual differences among students. One of the most serious needs was for materials that could be handled by less able students. Most of the materials developed in this project were found to be useful with average or above average students. Some of the source materials were difficult even for superior students.

2. Picture sets, filmstrips, slides, and other audio-visual resources designed to meet individual differences are needed at all levels of instruction. They would be most helpful if they were designed as data sources accompanied by questions and teaching suggestions directly related to the capabilities of above average, average, and below average students. In addition, they should deal with cultural change, urbanization, modernization, and other topics of current concern in Asian studies.

3. Materials written on a high-interest and easy reading level are needed for students who cannot read standard materials. Many of the currently available source materials identified in this project can be rewritten on a lower level of reading difficulty. The project unit on political development in which this was done proved to be useful in this regard.

4. Materials for students should be prepared for the specific purpose of developing or strengthening inquiry or independent research skills. Although these were included in several project units, it was found that at times there was need for special attention to inquiry skills which should be provided in the context of topics under study. The units in this project could be used for this purpose by designing sections that deal in particular with such techniques as interviewing, content analysis, and the making of cross-cultural surveys.

5. Units of study should be designed on several levels of difficulty in relation to the capabilities of students in heterogeneously grouped classes. Included within them, for example, would be readings, other materials, questions, and activities related to central topics and appropriate for students of differing capability and achievement. Materials might well be organized into sets or kits with an accompanying teacher's guide.

Needs For Types of Instructional Media

1. There is a critical need for primary source material on Asian cultures which students can handle. Many of the existing sources are too technical and difficult for use in the social studies.

2. Fresh, firsthand data on such problems as population growth, caste, personal problems, interaction with others, viewpoints on international as well as national problems, role of men and women, problems and concerns of students, and the like are needed. Such data could be obtained by interviews and presented on tapes or typescript reports. The materials would be excellent for inclusion in units of study as source material.

3. Inquiry-oriented filmstrips, slides, 8 mm. loops, and motion pictures are needed. Most existing A-V materials are expository in approach. What is needed are materials that contain inquiry questions which will promote the development of photo interpretation skills and the ability to use A-V materials as data sources.

4. Specially designed materials that are produced by writers and A-V producers in Asian countries would be useful in giving Asian viewpoints on topics and issues. The materials should be designed for the curriculum in the United States, not merely selected from those prepared for use in Asian schools. Many of the latter are not too useful in their present form.

In summary, current needs for instructional materials on Asian cultures continue to be critical. The most significant contributions of this project have been the exploration of the problems involved in preparing materials, the preparation of guidelines and instructional materials that can be put to immediate use, and the identification of some of the next steps that need to be taken. Hopefully, individuals who have been involved in this project and others who are interested in Asian studies will make even more significant contributions in the years ahead. One measure of the success of this project will be the extent to which others are stimulated to prepare instructional materials on Asia that will contribute to the achievement of basic goals of social studies instruction. The project director and the staff urge them to do so with the assurance that they will find it to be an exciting, challenging, and stimulating experience.

## APPENDIX A

## PROJECT PERSONNEL

Members of the Planning Committee (paid from University funds)

John J. Michaelis, Chairman, Professor of Education, Member of the East Asia Teacher Training Committee

Woodbridge, Bingham, Professor of History, Chairman of the East Asia Teacher Training Committee

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Susan Martin
Dennis Minahan
Steven Ronzone
Frank Smitha
Jean Weick

# APPENDIX B

## WIDELY USED SOURCES OF INFORMATION

### A. Bibliographies

Bibliographies for General Use

Asia Society, New York.

Asia, A Guide to Basic Books, 1966.

A Guide to Paperbacks on Asia, 1964.

Supplement to A Guide to Paperbacks on Asia, 1966.

Asia, A Guide to Books for Children, 1966.

A Guide to Films, Filmstrips, Maps & Globes and Records on Asia, 1964.

Supplement to A Guide to Films, Filmstrips, Maps & Globes and Records on Asia, 1967.

Selective guides; useful annotations.

Service Center for Teachers of History, American Historical Association, Washington, D.C.

Cole, Allan B. Forty Years of Chinese Communism: Selected Readings with Commentary, 1962.

Crane, Robert I. The History of India: Its Study and Interpretation, 1958.

Hall, John W. Japanese History: New Dimensions of Approach and Understanding, 1961.

Hucker, Charles O. Chinese History: A Bibliographic Review, 1958.

Morgan, Kenneth W. Asian Religions: An Introduction to the Study of Hinduism, Buddhism, Islam, Confucianism and Taoism, 1964.

Five excellent bibliographic essays citing numerous standard works and periodical literature; first rate checklists of the historical publications for the countries and topics considered.

## Specialized Bibliographies

American Universities Field Staff. A Select Bibliography: Asia, Africa, Eastern Europe, Latin America. New York: American Universities Field Staff, 1960. Nearly 6,000 annotated books in Western languages; designed for building basic collections in foreign area studies; about one-third of the volume devoted to Asia; supplements for 1961 and 1963, containing 550 and 450 new titles respectively.

deBary, William T. and Ainslie Embree. A Guide to Oriental Classics. New York: Columbia University Press, 1964. Lists both fiction and non-fiction Chinese, Japanese, Indian and Islamic literature.

Journal of Asian Studies, annual bibliographical issue (each September). Not annotated, but most comprehensive and up-to-date; organized by area and topic.

## Regional Bibliographies

### China

An Annotated Guide to Modern China. New York: National Committee on United States-China Relations, 777 United Nations Plaza, 10017, 1967.

Hucker, Charles O. China: A Critical Bibliography. Tucson: University of Arizona Press, 1962. Lists about 2,000 books and periodical articles, primarily in English. Items are annotated, classified and indexed.

Weitzman, David L. Chinese Studies in Paperback. Berkeley: McCutchan Publishing Corporation, 2526 Grove St., 1967. Particularly good annotations.

Yuan, Tung-li. China in Western Literature. New Haven: Far Eastern Publications, Yale University Press, 1958. Extensive listing of books published in English, French, German and Portuguese from 1921 through 1957. Not annotated; periodical references not listed.

### India

Mahar, J. Michael. India: A Critical Bibliography. Tucson: University of Arizona Press, 1964. For annotation see Hucker above.

### Japan

Borton, Hugh et al. A Selected List of Books and Articles on Japan in English, French and German. Revised and enlarged edition. Cambridge: Harvard University Press, 1954. Classified, indexed, annotated entries; of interest chiefly to scholars.

Silberman, Bernard. Japan and Korea: A Critical Bibliography. Tucson: University of Arizona Press, 1962. For annotation see Hucker above.

### South Asia

Patterson, Maureen L. and Ronald B. Inden. South Asia: An Introductory Bibliography. Chicago: Syllabus Division, University of Chicago Press, 1962. Has both retrospective and recent entries; good for all disciplines.

### Southeast Asia

Hackenberg, Robert. Southeast Asia: A Critical Bibliography. Tucson: University of Arizona Press, 196 . For annotation see Hucker above.

Hay, Stephen and Margaret H. Case. Southeast Asian History: A Bibliographic Guide. New York: Praeger, 1962. Listing of reference works, books, and periodical articles in English. Annotated items classified under country headings. Wider coverage of Southeast Asian societies and cultures than the title suggests.

## B. General Background

Abegglen, James C. The Japanese Factory, Aspects of Its Social Organization. Glencoe: Free Press, 1958. A comparison of Japanese and American methods, concepts, and values in the context of modern industry.

Atlantic, vol. 204, no. 6, December 1959. A special issue on Communist China that includes translations of personal experiences and fiction and that provide insight into the methods and motives of the Communist regime. Note particularly "Thought Reform" by Harriet Mills and "Do Not Spit at Random" by Fang Tzu.

Basham, A.L. The Wonder That Was India. New York: Macmillan, 1954 (Grove, Evergreen E-145). A comprehensive and fascinating survey of traditional Indian culture.

Beardsley, Richard K. Village Japan. Chicago: University of Chicago Press, 1958. A study of a rural community; illustrations.

Beasley, W.G. The Modern History of Japan. New York: Praeger, 1963. Emphasis on recent history.

Benedict, Ruth. The Chrysanthemum and the Sword: Patterns of Japanese Culture. Boston: Houghton Mifflin, 1946. Now considered somewhat arbitrary or extreme in its judgments, but still the clearest analysis of the mainsprings of traditional Japanese culture.

Bodde, D. *China's Cultural Tradition: What and Whither?* New York: Holt, Rinehart and Winston, 1957. Brief introduction to major controversial problems.

_______ . *China's Gifts to the West, Chinese Ideas in the West.* Washington, D.C.: American Council on Education, 1942, 1948. Simple direct accounts of contributions to Western civilization, the origins of which are generally overlooked.

Brown, W. Norman. *The United States and India and Pakistan.* Cambridge: Harvard University Press, revised edition, 1963. An overview of Indian history that concentrates on the British period, independence, and the development of nationalism.

Buck, Pearl (Trans.). *All Men Are Brothers.* New York: John Day, 1933. Translation of a great Chinese picaresque novel; episodes detail the circumstances and adventure of men at odds with oppressive dynastic government.

Bynner, Witter (Trans.). *Way of Life According to Laotzu.* New York: John Day, 1944. (Paperbound) New York: Capricorn, 1962. The most poetic translation and closest to the original in emotional effect on the reader. Criticized for liberties taken with the text. For a scholarly translation see that by Arthur Waley (Grove) or J.J.L. Duyvendak (Wisdom of the East). The translation by Archie Bahm (Ungar) is particularly clear.

Consulate General of Japan. Up-to-date on current economic, political, and social topics: *Facts About Japan* (leaflets); *The Japan of Today* (booklet, sec. level); *Japan Today* (elem. level); *Japan Report* (semi-monthly); *Statistical Handbook of Japan* (annual).

Creel, Herlee. *Chinese Thought from Confucius to Mao Tse-tung.* Chicago: University of Chicago Press, 1953 (Mentor MP-498). A wealth of quotations and relevant analysis in readable form.

Dean, Vera Micheles, *et al.* *The Nature of the Non-Western World.* New York: New American Library, 1957. A valuable introductory survey, although dated by the rapid changes of the last decade.

_______ and Harootunian, Harry D. *West and Non-West, New Perspectives.* New York: Holt, Rinehart and Winston, 1963. An anthology of selections illustrating the forces that have shaped 20th century societies and civilizations.

deBary, William T. *et al.* *Sources of Chinese Tradition.* New York: Columbia University Press, 1960.

_______ . *Sources of Indian Tradition.* New York: Columbia University Press, 1958.

______ . *Sources of Japanese Tradition*. New York: Columbia University Press, 1958.

Three volumes of readings with brief introductions; background knowledge required.

Dore, Ronald T. *City Life in Japan*. Berkeley: University of California Press, 1958. A study of urban life.

Fairbank, John K., Edwin O. Reischauer, and Albert M. Craig. *East Asia: the Modern Transformation*. Boston: Houghton Mifflin, 1965. Comprehensive, analytical and scholarly; useful as basic text or reference.

Fersh, Seymour. *The Story of India*. Wichita: McCormick-Mathers, 1965. Significant concepts of a complex subject developed simply and graphically.

Hall, Robert B. *Japan: Industrial Power in Asia*. Princeton, N.J.: Van Nostrand, 1963. (Paper). Background of Japan's industrial growth.

Hall, Edward T. *The Silent Language*. New York: Doubleday, 1959. Cultural aspects of communication.

Hall, J.W. and R.K. Beardsley. *Twelve Doors to Japan*. New York: McGraw-Hill, 1965. Twelve aspects of life and culture, ranging from history to economics.

Hudson, G.F. *Europe and China, a Survey of their Relations from the Earliest Times to 1800*. London: Edward Arnold, 1931. Clear, detailed, and illuminating to anyone who has visualized Europe and Asia as having no historical relations.

Li, Dun J. *The Essence of Chinese Civilization*. New Jersey: Van Nostrand, 1967. Source materials for an inquiry approach to illumination of textbook generalizations.

Marriott, McKim (Editor). *Village India*. Chicago: University of Chicago Press, 1956. Views of village life as reported by different scholars.

McNeill, William H. *The Rise of the West*. Chicago: University of Chicago Press, 1963. Attention to the "ecumenical" rather than the Western civilization in each period.

Meskill, John. *Japanese Viewpoints, Expressions in Fiction, Poetry, Drama, and Thought*. New York: The Japan Society, 1962. Artistic aspects of Japanese culture.

Mirsky, Jeannette (Editor). *The Great Chinese Travelers*. New York: Pantheon, 1964. Translations of excerpts from Chinese documentary records from the tenth century B.C. to the 19th century A.D.

Nair, Kusum. *Blossoms in the Dust*. New York: Praeger, 1962. An account of a walking tour of India's villages in which the author informally interviewed people in depth to discover their economic attitudes and value systems.

Norbeck, Edward. *Changing Japan*. New York: Holt, 1965. (Paper) Anthropological study of contrasts in rural and city life.

Norman, E. Herbert. *Japan's Emergence as a Modern State*. New York: Institute of Pacific Relations, 1940. An analytical study of the Meiji era's political and economic solutions to the problems of transition from a feudal to a modern industrial society. Influenced by dependence on Japanese Marxist sources.

Olschki, Leonardo. *Marco Polo's Asia*. Berkeley: University of California Press, 1960. A comprehensive survey and interpretation of the context of Marco Polo's narrative and of Marco Polo himself as one of the Europeans employed by the Great Khan.

Payne, Robert (Editor). *The White Pony, an Anthology of Chinese Poetry*. New York: John Day, 1947 (Mentor MT-301). A carefully selected historical cross-section, briefly but perceptively annotated.

Reischauer, E.O. and J.K. Fairbank. *East Asia: The Great Tradition*. Boston: Houghton Mifflin, 1960. Comprehensive, analytical and scholarly; useful as basic text or reference.

Reischauer, Edwin O. *Beyond Vietnam: The United States and Asia*. New York: Knopf, 1967. Concrete proposals for U.S. policies in relation to Asian nations by a scholar and diplomat who, in 1955, accurately predicted our present predicament.

Ross, Nancy Wilson. *Three Ways of Asian Wisdom*. New York: Simon and Schuster, 1966. Hinduism, Buddhism, and Zen presented with a philosophical erudition and scholarship not recognized by most readers because of the writer's clarity and directness; a carefully selected set of pictures for each provides material for visual comparisons.

Sansom, Sir George B. *Japan: A Short Cultural History*. New York: Appleton-Century (Revised edition), 1962. An authoritative history.

Schafer, Edward H. *Ancient China*. New York: Time Life, 1967. A scholarly text reworked by the editors of the *Great Ages of Man* series into the simplest possible terms without serious loss of the author's intent. A wealth of magnificent illustrations formerly available only in rare and expensive editions.

Seidensticker, Edward and the Editors of Life. *Japan*. New York: Time, 1961. Japan today, with useful appendices and photographs.

Van Buitenen, J.A.B. *Tales of Ancient India*. New York: Bantam, 1961. A collection of interesting tales.

van Gulik, Robert. *The Chinese Bell Murders*. New York: Avon G-1177, 1958.

______ . *The Chinese Gold Murders*. New York: Dell, 1959.

______ . *The Chinese Lake Murders*. New York: Avon G-1195, 1960. Government and social relations on the district level revealed in the three books above through the retelling of some of the world's oldest detective stories; out of print but worth looking for.

Waley, Arthur (Trans.). *The Analects of Confucius*. New York: Random House, 1938 (Vintage V-173). Scholarly, yet lucid translation; excellent introductory notes on the social and political milieu.

______ . *The Tale of Genji*. New York: Modern Library, 1960 (one volume edition). The first, and one of the greatest, of the world's novels. Written by Murasaki Shikibu, a lady of the Heian court of Japan about 1000 A.D. For the factual context, see Morris, Ivan, *The World of the Shining Prince*. New York: Knopf, 1964.

Ward, Barbara. *Five Ideas that Change the World*. New York: Norton, 1959. Nationalism, industrialism, colonialism, communism, and internationalism analyzed with illustrations from both the Western and non-Western worlds.

## C. References

Bingham, Woodbridge, H. Conroy, and F.W. Ikle. *History of Asia*. Boston: Allyn and Bacon, 1964, 1965. A two-volume history of Asian civilizations.

Cressey, G.B. *Asia's Lands and Peoples*. New York: McGraw-Hill, 1963. A standard geography text.

*Handbook of Indian Civilization*. Chicago: University of Chicago Press, 1963. Notes on Sanskrit and Hindi; glossary of terms; chronology of Indian history and civilization.

Herschel, Webb. *Research in Japanese Sources: A Guide*. New York: Columbia University Press, 1964. Contains bibliography and standard reference works in Japanese and western languages, information on Japanese chronology, monetary systems, and personal and place names.

*Historical Atlas of the Far East in the Modern World*. Chicago: Denoyer-Geppert, 1967. A student-use atlas with exercises and outline maps on which to work them.

Johnson, C.A. Peasant Nationalism and Communist Power. Stanford: Stanford University Press, 1962. Development of peasant nationalism in a model form; can be applied to other nations.

Langer, William L. Encyclopedia of World History. Boston: Houghton Mifflin, 1948. Invaluable for comparative chronology, genealogical tables, and an amazing amount of factual detail.

Needham, Joseph. Science and Civilization in China. England: Cambridge University Press, 1954. (Four volumes to date.) Detailed study of scientific aspects of Chinese civilization.

Rowland, B. Art in East and West. Cambridge: Harvard University Press, 1954. A comparative review.

Singer, Milton (Editor). Traditional India: Structure and Change. Philadelphia: American Folklore Society, 1959. Views of changes in Indian society.

Spear, Percival. India: A Modern History. Ann Arbor: University of Michigan, 1961. A concise history of India.

Survey of World Cultures: Country Series prepared by the Human Relations Area Files at Yale University (selected volumes).

Hu, Chang-tu et al. China. New York: Taplinger Publishing Co., 1962.

McVey, Ruth T. Indonesia. New York: Taplinger Publishing Co., 1963.

Steinberg, David J., Herbert H. Vreeland, et al. Cambodia. New York: Taplinger Publishing Co., 1959.

Wilber, Donald N. Pakistan. New York: Taplinger Publishing Co., 1964.

Wilber, Donald N. et al. Afghanistan. New York: Taplinger Publishing Co., 1963.

These volumes are a survey of the history, society, and culture of the countries concerned; useful for reading and reference.

Teng, Ssu-yu and John K. Fairbank. China's Response to the West. Cambridge: Harvard University Press, 1954. Documentary treatment of China's response to western intrusions.

United States Army Area Handbook. Washington, D.C.: Government Printing Office.

India, 1964.

Indonesia, 1964.

Korea, 1964.

Pakistan, 1965.

Thailand, 1963.

Vietnam, 1962.

Detailed material on social, political, economic, and military background; selected bibliographies.

Wakeman, Frederic Jr. Strangers at the Gate, Social Disorder in South China 1839-1861. Berkeley: University of California Press, 1966. A detailed study of one of the most confused and confusing periods in history, when Western imperialism bankrupted Chinese Confucian political philosophy.

## D. Professional Resources

Anderson, Howard R. (Editor). Approaches to an Understanding of World Affairs. N.C.S.S. Yearbook No. 25, 1954. Chapters 10-12 deal with China, East and Southeast Asia, India and Pakistan.

"Asia in the Classroom." Various selected and experimental materials. Current list available from Seymour Fersh, Educational Director, Asia Society, 112 E. 64th St., New York. Materials also available from the Japan Society, same address.

deBary, William T. and A.T. Embree. Approaches to Asian Civilizations. New York: Columbia University Press, 1964.

Conference on the Study of Non-Western Peoples and Cultures in Elementary, Secondary, and Teacher Education. Albany, New York: The University of the State of New York, The State Department of Education, March 16, 1962, 38 pp. (Mimeographed) This report includes suggestions for the study of Asian countries in both elementary and secondary grades.

Curriculum Guide to Geographic Education. Norman, Oklahoma: NCGE Geographic Education Series, University of Oklahoma, 1963. Report of a special committee of the National Council for Geographic Education headed by Wilhelmina Hill; identifies basic geographic concepts that can be emphasized in Asian studies.

Engle, Shirley H. (Editor). New Perspectives in World History. Washington, D.C.: National Council for the Social Studies, 1964. A collection of papers dealing with current thinking and research on content and methodology.

Goodrich, L.C. and H.C. Fenn. *A Syllabus of the History of Chinese Civilization and Culture*. New York: China Society of America, 6th edition, 1958. An outline for the study of Chinese history and civilization; recommended readings for individual topics.

*High School Social Studies Perspectives*. Boston: Houghton Mifflin, 1962, Chapters 9 and 12. The essay by Cole, "Area Study: East Asia," and the essay by Palmer, "Area Study: India and Pakistan," contain outlines for area studies and concepts and main ideas that should be stressed in high-school instruction.

Mager, Robert F. *Preparing Instructional Objectives*. Palo Alto: Fearon Publishers, 1962. Suggestions for writing behavioral objectives.

Preston, Ralph (Editor). *Teaching World Understanding.* Englewood Cliffs, N.J.: Prentice-Hall, 1955. Principles and techniques of instruction.

Sanders, Norris M. *Classroom Questions: What Kinds?* New York: Harper & Row, 1966. A guide for the preparation of questions designed to promote thinking at the higher cognitive levels; based on Benjamin Bloom *et al*. *A Taxonomy of Educational Objectives, Handbook I: Cognitive Domain*.

*Social Education*. Journal of the National Council for the Social Studies, Washington, D.C. April, 1959, issue of this magazine devoted to instruction on East Asia; December 1964 issue contains an introduction to the literature on Southeast Asia relevant to the teaching of Asian topics.

*Teaching Foreign Relations*. Chicago: Science Research Associates, 57 West Grand Ave., Chicago, Ill. Guidelines for classroom practice.

*The Social Studies and the Social Sciences*. New York: Harcourt, Brace and World, Inc., 1962. Joint Project of the National Council for the Social Studies and the American Council of Learned Societies. The essay by Kublin, "Teaching About Asia," contains suggestions on objectives, themes, concepts, and main ideas for planning instruction on China, Japan, and India.

The University of the State of New York. *Social Studies, Tentative Syllabus*. Albany: State Education Department, 1966. Outline of Asian studies for Grade 9.

*World Cultures*. Pennsylvania Council for the Social Studies, January, 1961, and *Suggested Procedures and Resources for a Course in World Cultures*. Harrisburg: Department of Public Instruction, 1959. Brief outlines of content, teaching materials, objectives, and procedures are presented for selected areas of Asia.

Yanaga, Chitoshi, "Needed Emphasis in Asian Studies." _The Independent School Bulletin_, November, 1959. Discussions of the need for Asian studies.

# APPENDIX C

## MATERIALS WHICH HAVE BEEN DISSEMINATED

### Background Papers

Nine Themes in Chinese Civilization
Themes in Chinese Civilization
Strategies of Chinese People's Republic
Chinese Communist Propaganda Apparatus
Confucianism in Chinese Tradition

Periodization in Asian History
Concepts and Content: Asian Cultures in a Coherent Curriculum
Treatment of Asia in American Textbooks
Asia in World History Course

Political Development in Communist China
Political Development in Japan
Political Development in India
Political Development in Indonesia
Approaches to Modernization in China, Japan and India

### Elementary Unit

Changing Japan

### Secondary Units

Comparative Government: Model for Analysis, China and Japan
China: Model for an Enlightened Europe
Sino-Soviet Rift: Background and Readings
Introduction to Japanese and Chinese Literature
   Part I, Japanese Poetry

Exploratory Geography, Asia
Exploratory Geography, China
Exploratory Geography, Japan
Exploratory Geography, South Asia

Role of Women in Asia
Mao Tse-Tung
Asia Today (Collection of Readings)

# APPENDIX D

## SELECTED READINGS AND A SUMMARY OF EVALUATIONS

## I. Asia, Food and Population

(Articles in alphabetical order by section)

Jackson, W. A. Douglas. "The Chinese Population Problem," Current History, XLIII (September, 1962) 156-161.

Suggests a great population increase in China and consequent expansionist policies resulting from the need for increased food supply.

Evaluation: Rejected as being too difficult for students to read and comprehend.

Jacobs, Norman (ed.). "The Population Boom: Can it be Controlled?" Great Decisions 1965, New York: Foreign Policy Association, pp. 82-83.

Raises questions about the impact of increasing population and food shortage on world peace.

Evaluation: Rejected. Attempted to "cover too much ground;" superficial in its consideration of the population explosion.

Kawasaki, Ichiro. The Japanese Are Like That, Rutland, Vermont: Charles E. Tuttle Co., 1955, pp. 156-159.

Illustrates the impact of land shortage on the Japanese way of life, showing that hand labor is as much the result as the cause of a large farm population.

Evaluation: High appeal for students; some teachers concerned about the value of the article; easily read.

Maddick, Henry. "India's Battle for Food," Current History, XLIV (March 1963), 160-166.

Presents the problem of the discrepancy between food production and increased population due to medical advance and obstacles to efficient agricultural production.

Evaluation: Rejected as being too complex and sophisticated; low student interest; too few concrete examples.

Nair, Kusum. Blossoms in the Dust, New York: Praeger, 1962, pp. 81-87.

Depicts the poverty and consequent hunger of all members of a village in northern India; by an Indian scholar.

Evaluation: Extremely well-received by all students and teachers; extends the theme of Part I and captures the interest of students.

Snow, Edgar. The Other Side of the River, Red China Today, New York: Random House, 1961, pp. 620-628.

Suggests that although improved administration is minimizing the effects of natural disasters on food supply, China faces a serious challenge in attempting agricultural production adequate for her increasing population.

Evaluation: Rejected. Fairly well-received; however, the issue considered seemed too narrow to the teachers; did not illustrate the "point" effectively.

Welty, Thomas. The Asians -- Their Heritage and Their Destiny, Philadelphia: J.B. Lippincott Co., 1963, pp. 23-24, 71-77.

A statement of the causes of food shortage in Asia and a description of the effect of famine.

Evaluation: Rejected as being "redundant" to the "Honan Famine" article while being less interesting to the students; easily read, however.

White, Theodore H. and Annalee Jacoby. Thunder Out of China. New York: William Sloane Associates, Inc., 1946, pp. 166-176.

An eye-witness account of famine conditions in Honan during the 1940's.

Evaluation: Extremely well-received by all students and teachers.

## II. Asia's Cultural Traditions

Chai, Ch'u and Winberg Chai. The Changing Society of China, Mentor Book, New York: New American Library, Inc., 1962, pp. 118-124.

Characterizes Chinese attitudes toward life expressed in Taoist and Confucian terms as basically optimistic; contrasts Chinese to Western and Hindu attitudes.

Evaluation: Rejected. Too difficult for students to comprehend.

deBary, William Theodore (ed.). Sources of Indian Tradition. Vol. II, New York: Columbia University Press, 1958, pp. 89-94.

Presents excerpts from that great Hindu's ethical teachings largely consistent with Judeo-Christian beliefs.

Evaluation: Well-received by students and teachers; involved students in discussions of Hindu beliefs effectively.

Gordon, Elizabeth (ed.). "The Bloom of Time: Called wabi and sabi," House Beautiful. CII (August, 1960), pp. 96-97.

Wabi and Sabi described as "the pleasing effect of melancholy repose" and presented as qualities basic to the Japanese conception of shibui.

Evaluation: Rejected. Rejected by students in spite of teacher interest; concepts may be too alien.

Gordon, Elizabeth (ed.). "We invite you to enter a new dimension: Shibui," House Beautiful. CII (August, 1960), pp. 88-95.

Describes the Japanese view of beauty in the conservative, the understatement, the incomplete; includes a summary of the four concepts of Japanese beauty.

Evaluation: Student reaction not particularly enthusiastic; teachers greatly appreciative; leads to extremely good discussions.

Hart, H. H. Poems of the Hundred Names. Stanford: Stanford University Press, 1954, pp. 4-8, 148-150.

Indicates the reflective nature of Chinese poetry and discusses some of its main themes.

Evaluation: Fairly good response from students; poetry well-received; article clear and provocative.

Hood, Mantle. "Music," Asia in the Modern World. editor Helen G. Matthew, Mentor Book, New York: New American Library, 1963, pp.26-34.

Music suggests reasons for the Westerner's appreciation of Asian art and inability to appreciate Asian music.

Evaluation: Reasonably well-regarded, although not too many students expressed an interest in discussing music.

Hunebelle, Danielle. "Happiness Is My Duty," *Realites*. CLI (June, 1963), 32-39.

A Buddhist monk's account of his own background and life.

Evaluation: Extremely successful article;"explains" views of Buddhism in a manner most effective for high school students.

Jenyns, Soame (translator). *A Further Selection from the Three Hundred Poems of the T'ang Dynasty*. London: John Murray, 1944, pp. 74-75.

Payne, Robert (ed.). *The White Pony*. New York: The John Day Co., 1947, p. 266.

Rowland Jr., Benjamin. "The Visual Arts," *Asia in the Modern World*. ed. Helen G. Matthew, Mentor Book, New York: New Amercian Library, 1963, pp. 34-36.

Draws attention to the relationship between Asiatic art and religion.

Evaluation: *Rejected*. Failed because it was not an example of art; students wanted examples of art in addition to the reading.

Spear, Percival. "India: Ancient and Medieval--Hinduism," *India, A Modern History*. Ann Arbor: The University of Michigan Press, 1961, pp. 40-50.

States that Hinduism is neither church nor religion but involves a monistic philosophy and polytheistic religion.

Evaluation: *Rejected* as being too confusing for students; a more lucid article needed.

Waley, Arthur. *A Hundred and Seventy Poems*. New York: Alfred A. Knopf, 1922, p. 150.

Welty, Thomas. *The Asians, Their Heritage and Their Destiny*, Philadelphia: J. B. Lippincott Co., 1963, pp. 71-77.

Outlines briefly the history and the major elements of that religion.

Evaluation: Average response-- neither particularly effective nor ineffective; a textbook approach that did not elicit an enthusiastic class response; a bit too encyclopedic.

## III. Tradition and Change in Asian Life

Bonner, Arthur. "India's Masses: The Public That Can't Be Reached," Atlantic Monthly. October, 1959, 204: 48-51.

Identifies illiteracy, multiple languages, lack of communications and religious traditions as barriers to the changes required for progress.

Evaluation: A bit difficult for some students to read; average appeal with an important point considered.

Gandhi, M. K. Hind Swaraj or Indian Home Rule. Ahmedabad, India: Mavajivan Press, 1946, pp. 25-27, 43-46.

Maintains that Indian civilization tends to elevate the moral being while Western civilization propagates immorality; thus one can legitimately question the value of industrial and material progress.

Evaluation: Varying reports depending upon the teacher's enthusiasm; generally considered as important even though not particularly exciting; more difficult to read than the average anthology article.

Graves, William. "Tokyo: The Peaceful Explosion," National Geographic, CXXVI, October, 1964, pp. 445-458.

Presents a graphic description of life and industry in the world's largest city.

Evaluation: Fairly high student interest; effectively illustrates modernization in Japan; easily read.

Hunnebelle, Danielle. "A Hindu Family Tells Its Story," Realites, CXLI, April, 1963, 62-69.

Autobiographical statements reveal a lack of knowledge of the world beyond their area and an acceptance of the status quo as divinely ordained that make change very difficult.

Evaluation: Extremely effective article; interesting and allows meaningful discussions to develop.

Karve, D. D. The New Brahmans. Berkeley: University of California Press, 1963, pp. 58-78.

Illustrates the difficulties which faced a progressive person in India at the end of the nineteenth century.

Evaluation: Too long for most students and a bit difficult for average or below average students to read; not particularly interesting, although some teachers use this reading effectively.

Lyon, Jean. "India's Submerged Majority: The Unknown Villagers," The Reporter, March 6, 1951, pp. 21-24.

An account of the isolation and entrenched tradition in which many Indian villagers live.

Evaluation: A bit repetitious of the topics included in this anthology; generally a fairly effective article that elicits a perceptive consideration of the downtrodden villagers of India.

Mandelbaum, David G. "A Reformer of His People," In the Company of Man. ed. Joseph B. Casagrande, New York: Harper Torchbooks, 1960, pp. 274-306

Recounts the life of Sulli, a man who devoted his life to improving the status of his people, the low-caste Kotas of South India by becoming a teacher and by encouraging them to abandon demeaning customs.

Evaluation: A very effective article; illustrates the point of change extremely well.

Mills, James. "Meet Mr. Matsushita," Life, LVII, September 11, 1964, pp. 112-113.

An account of one of Japan's leading industrialists as a curious mixture of rags-to-riches entrepreneur and oriental philosopher.

Evaluation: Fairly high student interest; easily read.

Olson, Lawrence. Dimensions of Japan: A collection of illuminating reports on political, economic, and social aspects of postwar Japan. New York: American Universities Field Staff, 1963, pp. 98-106.

Presents the lives of three families in urban Japan primarily from an economic point of view.

Evaluation: Rejected. Better to restrict this reading to one factory worker; interest of students below average; number of details a complicating factor.

Plath, David W. *The After Hours: Modern Japan and the Search for Enjoyment*. Berkeley: University of California Press, 1964, pp.62-67.

An American anthropologist's account of the life of a Japanese grocer and his family presenting striking similarities to their Western counterparts.

Evaluation: Not well-received by students; low interest level.

Reischauer, Edwin and John K.Fairbank. *East Asia,The Great Tradition*. Boston: Houghton Mifflin Co., 1958 & 1960, pp. 23-27.

Emphasizes the enormous amount of manpower required for production and the difficulties of transporting products to market in China.

Evaluation: *Rejected*. Did not seem to excite or interest the students; most textbooks provide such information in much the same manner.

Reischauer, Edwin and John K. Fairbank. *East Asia, The Great Tradition*. Boston: Houghton Mifflin Co., 1958 & 1960, pp. 27-31.

*Shows the conservative influence of a strongly* family-oriented Chinese tradition.

Evaluation: Students quite interested in the topic, but article failed to capitalize on the students' concern; a personal account needed rather than this "textbook" consideration.

**Sanders,** Sol W. Reprinted from "U.S. News & World Report," published at **Washington:**"Calcutta: City of Nightmares," Copyright 1962 U.S. News & World Report, Inc. September 24, 1962, No. 13, pp. 87-90.

A journalistic account of the poverty, filth and apathy of India's largest city.

Evaluation: Successfully received; reading level presents no problem; illustrates urban Asian problems.

Streit, Peggy and Pierre. "The Misfits, Yet the Hope of Asia," *New York Times Magazine*, December 4, 1960, pp. 7-11.

Presents many examples of the misunderstanding and alienation that faces many young people of India and Pakistan who try to initiate change or introduce progressive ways.

Evaluation: Fairly high interest levels; same point could be made through previous articles; article of dubious value.

Welty, Thomas. The Asians--Their Heritage and Their Destiny. Philadelphia: J. B. Lippincott Co., 1963, pp. 257-266.

Traces historically changes in the status of Japanese women from equality to subservience to the gaining of new rights in recent years.

Evaluation: Reasonably successful even though the presentation was primarily descriptive and involved very few personal accounts.

Zinkin, Taya. Caste Today. London: Oxford University Press, 1962, pp. 1-23.

Describes the meaning and effects of India's caste system, particularly the concept of pollution.

Evaluation: A very successful article; subject appealing; examples encourage active discussions.

## IV. Political Developments in Asia

Beardsley, Richard, John Hall, Robert Ward. Village Japan. Chicago: University of Chicago Press, 1959, pp. 416-419.

Sketches the workings of that system with particular reference to one village.

Evaluation: Rejected. Considered as "boring" by most students; too much of a "textbook approach".

Fersh, Seymour. India: Tradition in Transition. New York: Macmillan Co., 1962, pp. 141-142.

Outlines India's system of representative government.

Evaluation: Rejected. Of little interest or use to most students; emphasis on present political events seemed to "date" the article.

Grimes, Paul. "Challenge to Nehru: Indian Disunity," New York Times Magazine, November 5, 1961, pp. 144-147.

Uses specific examples to illustrate diversities of language, religion, caste and provincialism in India and suggests the need for national fervor to prevent disintegration.

Evaluation: Rejected. A repetitious article; a bit too difficult for most students to read; fairly interesting to most students, however.

Hunebelle, Danielle. "We Just Had to Get Out. Red China Had Become a Living Hell," *Realites*, CLV October 1963, pp. 38-43.

Consists of interviews in Hong Kong with two refugees from China who considered life under the Communist government intolerable.

Evaluation: Most teachers thought that this article and the preceding one consider the same topic and that one should be removed. The student interest was high, however.

Jacobs, Norman (ed.). "China under communism: internal upheaval," *Great Decisions 1965*, New York: Foreign Policy Association Inc., 1965, pp. 7-9.

A survey of progress toward the goals of the Communist regime in China and of the obstacles to progress.

Evaluation: Considered by most teachers as a weak article; students demonstrated little interest; teachers do feel that articles on Red China should be included, if they are interesting to read.

Jacobs, Norman (ed.). "What China Policies for the U.S.?" *Great Decisions 1965*. New York: Foreign Policy Association, Inc., 1965, pp. 13-14.

A summary of U.S. political, economic and military policy toward China and raises questions about the desirability of a hard line or soft, the problem of recognition and the Sino-Soviet rift.

Evaluation: *Rejected*. A general reading that asks many questions and provides few facts with which to grapple; teachers suggested that the article be retained only if several other U.S. - China articles are included.

Loh, Robert, as told to H. Evans. *Escape from Red China*. New York: Coward-McCann Inc., 1962, pp. 78-95.

Portrays the Chinese Communist technique of singling out individuals for confession of imaginary misdeeds and public villification as representatives of a condemned group or system.

Evaluation: High interest, easily read; generally provides foundation for lively discussions; a bit too long according to some teachers.

Padover, Saul K. "Japan Puts Democracy to the Test," *The New York Times Magazine*, August 20, 1961, pp. 240-247.

Indicates that although democracy is "working" in Japan it contains such particularly alien features as individualism, Christianity and capitalism; presents good reasons for the popularity of Marxism among young intellectuals.

Evaluation: Rejected. A good topic but the points are obscured; serves no significant purpose.

Rossiter, Clinton. "The Paradox of India's Democracy," New York Times Magazine, June 3, 1962, pp. 115-120.

A political scientist's assessment of the reasons that democracy appears to be thriving in India in spite of the absence of almost all the conditions usually considered prerequisite to a healthy democracy.

Evaluation: Rejected. Generally considered of little value by teachers and students.

Snow, Edgar. "Tactics of Partisan Warfare," Red Star Over China. New York: Random House, 1938, pp. 301-304.

Outlines the ten basic principles developed by the Red Army to guide its guerrilla activities in China of the 1930's.

Evaluation: Extremely well-received (high interest), although some teachers questioned what purpose the article serves.

Tse-tung, Mao. On People's Democratic Dictatorship. Peking: pp. 151-154.

Presents the Chinese leader's views on the need of democracy for the people and dictatorship for reactionaries as a new political state is established.

Evaluation: Not well-received; confusing reading for most students; teachers thought it should be included.

Tzu, Fang. "Do Not Spit at Random," Atlantic Monthly, CCIV December, 1959, pp. 103-104.

A transcript of a streetcorner play of a type acted repeatedly in Communist China to present the enlightened policies of the government and enlist support for them.

Evaluation: Extremely well-received and provided for good discussions; easily read.

Wales, Nym. Red Dust: Autobiographies of Chinese Communists. Stanford, California: Stanford Univeristy Press, 1952, pp. 212-218.

The autobiography of a woman-soldier in the Red Army as given in a personal interview.

Evaluation: Well-received, provocative reading; created good discussions concerning the Chinese Revolution; high interest.

## APPENDIX E

## RATING INSTRUMENT FOR SECONDARY UNITS

### Secondary Unit Evaluation

Teacher's name ____________________

School ____________________

Grade ____________________

Ability level of students ____________________

Course in which the unit has been used ____________________

### The Introduction

1. Does the introduction clearly indicate what the unit considers?
   Yes _____ No _____

2. What improvements should be made in the student introduction?

### The Individual Readings

Reading #1 ____________________
(title)

A. Reading level: Indicate how difficult the reading is for the students.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| extremely difficult | | | average reading level | | | extremely easy |

B. Communication: Indicate how well the reading is understood.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| virt. imposs. to comprehend | | | ave. reading to comprehend | | | extremely easily understood |

C. Student Interest: Indicate the interest level of the reading.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| quite boring | | | average appeal | | | extremely appealing |

D. Content: Indicate the degree to which the reading clearly "says something" or communicates a specific idea.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| extremely confusing | | | of average substance | | | extremely clear idea revealed |

E. Impact: Indicate how much the students are concerned about the topic being considered.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| of absolutely no importance | | | average concern | | | of extreme importance |

F. Motivation: Indicate the degree to which the students wish to pursue the reading on their own.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| students must be forced to read | | | ave. desire to read | | | students eagerly read |

G. Discussion: Indicate the degree to which the reading encouraged classroom discussion.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| inhibited class disc. | | | average discussion | | | greatly encourages class discussion |

H. Appropriateness: Indicate the reading's level of sophistication.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely unsuitable | | | average suitability | | | quite suitable |

I. Introduction to the Reading: Indicate if the introduction to the reading provides sufficient information.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| of no help whatsoever | | | average introduction | | | extremely helpful |

J. If this reading was not assigned to the class explain why:

(The above scale is repeated for each reading in a unit.)

## The Complete Secondary Unit

A. Reading level: Indicate if the reading level is appropriate.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| excessively difficult | | | average reading level | | | quite easy |

B. Communication: Indicate how clearly the readings communicate the necessary information.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| quite difficult to understand | | | average clarity | | | quite easily understood |

C. Content: Indicate if the unit presents a clear problem, issue, or "concern".

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| issue(s) totally confused | | | average | | | issue(s) are quite clear |

D. Interest: Indicate if the unit seems to be interesting to the students.

| -3 | -2 | -1 | 0 | -1 | +2 | +3 |
|---|---|---|---|---|---|---|
| excessively dull | | | average interest | | | exceedingly interesting |

E. Impact: Indicate how concerned or involved the students became.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely unmoved | | | average involvement | | | extremely involved |

F. Motivation: Indicate if the students complete the unit "on their own" or if they have to be "pushed".

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| def. dislike to study | | | ave. mot. to study | | | quite eager to study |

G. Challenge: Indicate if the unit topic challenges the students to grapple with a problem.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely no chal. to solve prob. | | | somewhat of a prob. to solve | | | extremely provocative problem |

H. Critical Thinking: Indicate if the unit "tells the answers" or allows the students to analyze critically.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| impedes crit. analysis | | | ave. crit. challenge | | | except. good oppt. for crit. analysis |

I. Questions: Indicate if the unit encourages the student to raise thoughtful questions.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely no quest. raised | | | ave. no. of questions | | | cont. raising of good questions |

J. Discussion: Indicate if the unit provokes productive discussions.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| inhibits productive disc. | | | ave. encour. of class disc. | | | greatly encour. effective disc. |

K. Generalizations: Indicate if the unit encourages the students to develop their own generalizations and conclusions creatively or if it restricts the students to a particular conclusion.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely no chance for stud. discovery | | | average student discovery | | | def. encourages student discovery |

L. Appropriateness: Indicate if the unit seems suitable for the class.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| not suitable in any manner | | | generally appropriate | | | partic. approp. for the class |

M. Introduction: Indicate if the introductions to the various readings are effective.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| serve no purpose | | | of some value | | | extremely helpful |

N. Organization: Indicate if the sequence of the readings seems to be reasonable.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| very poorly organized | | | reasonable | | | could not be improved |

O. Objectives: Indicate if the unit generally considers the issues described in the unit introduction.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely no connection | | | adequately | | | perfect connection |

P. Integration: Indicate if the unit fits into your teaching program.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| absolutely does not fit | | | adequately | | | perfectly |

Q. "Teachability": Indicate if you as a teacher found using the unit a rewarding experience.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| unteachable | | | average | | | extremely rewarding |

R. Importance: Indicate if you feel that the unit considers an important subject.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| worthless | | | average | | | of extreme value |

S. What readings should be eliminated from the unit if any? (indicate titles)

T. What two or three readings are the most successful? (indicate titles)

U. What are the main weaknesses of the unit? (Be specific)

V. What are the main strengths of the unit? (Be specific)

W. What improvements do you suggest?

## The Teacher's Guide

A. Communication: Indicate if the information in the Teacher's Guide provides a clear picture of the basic topic being considered.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| not in any way | | | adequate | | | most definitely |

Indicate if the information in the Teacher's Guide provides a clear description of what is the role of each reading in the unit.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| extremely poor descriptions | | | adequate | | | extremely good explanations |

B. Questions: Indicate how useful the questions are for class discussions.

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| of no use | | | some use | | | extremely useful |

C. Generalizations: Do you have the students generalize or arrive at warranted conclusions after having completed the readings? Yes ___ No ___

If so, how useful are the suggested questions in eliciting a response that leads to the creation of generalizations or conclusions?

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| of no use | | | somewhat useful | | | extremely useful |

D. **Examination**: Did you use the sample examination? Yes ___ No ___

If so, how useful was it?

| -3 | -2 | -1 | 0 | +1 | +2 | +3 |
|---|---|---|---|---|---|---|
| virtually useless | | | somewhat useful | | | exceptionally valuable |

E. What specific improvements would you suggest for the teacher's manual?

F. If you used techniques or ideas not suggested in the manual, list one or two of the most successful approaches which you would use again: